The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.

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NEW-YORK, SATURDAY, JANUARY 24, 1852.

AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for January.

25. Third Sunday after Epiphany and Conversion of St Paul.

FEBRUARY.

1. Fourth Sunday after Epiphany.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms. Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

Poetry.

Paradise.

The scene was Paradise! The air was calm,
Hush'd as tho' nature slept in dreams of God.
Scarce rose upon the ear the bubbling waters,
And scarce the passing note of bird that swung
Like Angel-herald on his spray-like wing,
For God was there; and but one human heart
To feel his presence; what could Nature do,
But tune her volum'd organ to His praise?
That praise was—Silence! Silence, such as falls
Like heaven-whispers on the Prophet's dream.
The flowers, like maidens deck'd for Nature's bridal,
Put on their gay attire; 'til Earth herself
Show'd meet as for the footstep of her God.
Below—Above, was one bright holiday;
The clouds, like pilgrims loth to leave the Earth
They lov'd, though in full gaze of heaven, hover'd low,
As fraught with memories the good man bears
To heaven after death; while day's bright god
Shower'd in morning's pathway seeds of gold,
To bring at noon forth harvest. 'Twas a morn
As fair as that on which Creation rose,
To body into action all she dreamt
Thro' vast eternity.
On bank of flowers,
Whose varied tints laugh'd, blushing in the wave
That fram'd them round, like nymphs unzon'd that gambol
Ere they embrace the water, Adam slept;
It was high noon—the air itself was sleeping,
And stirless leaves hung languid on the stem—
Not heavenlier that sleep in later day,
When on his way to Padanaram, Jacob
Beheld the seraph-glories of the sky,
And spake with God; not fairer visions burst
On him, the Saviour-lov'd of Bethany,
Tho' pass'd death's bitterness; for our first fallen
Heard, 'mid the holy stillness of the noon,
The voice of God, like spirit of harmony
Spreading her dove-like wing o'er chaos wild.
And saw a form amid the op'ning clouds
The conscious heart knew for its Maker. Then
Rose on his ear the choir'd harmonies,
Heaven's full anthem, when its sapphire vaults
Send back in echoes to the starlit Throne
Its waves of ceaseless music. Is't a dream?
Or doth th' Eternal commune face to face?
Adam awoke! 'Twas truth; yea, such a truth
As heav'n alone can paint within its depths,
Tho' man be false, and earth-writ characters
Be fleeting. To his Maker's call obedient
Adam turn'd;
'lo—a vision.—
Not Cretan artist more enamor'd hung
Over the soulless marble, as it warm'd
To life and love beneath the sculptor's clasp,
Than Adam over that vision; *vision* it seemed,
For which erst human eye no prototype
On earth had seen. Not summer, diadem'd
With nature's gems, and cloth'd with raiment, wove
In nature's flowery loom, when rising from
Spring's od'rous bosom, she enchains the year
To dally in her rose-built bower; nor she,
The fair enchantress of the Grecian muse,
When bursting from the wat'ry prison; her form
As light and waving as the foam, she rose
Like second moon-light; no. Oh! fairer far
The one that stood before him; scarcely form
Could it be call'd, that seem'd to mock the eye,
Too light, etherial in its delicate essence
Even for nature's touch; perfection dropp'd her mould
And art her pencil. The love—the light of heav'n
Beam'd from her eye and trembled on her lip,
As tho' she'd learn'd that angel-speech above,
And felt expression—*language*. Adam knelt;
The golden haze of noon shone like a glory;
Eden became a temple—she its god!
And scarce in worship had he bow'd him down,
When lo! a smile upon her lips that sever'd,
Like angels parting on their mercy-missions
To bring the good man home to God, reward
A follower, stay'd Adam; lo! she rais'd
Her arm, so high, so light, so aerial, had it been night
Adam had deem'd the lesser light had flung
A beam on him in passing; while her eyes
Were upward turn'd, like wand'ring stars that sought
Again their home in heaven. From above
The bright Shechinah sent its luminous presence down,
In later days that commun'd face to face
With leaders, prophets, patriarchs, or on
The blazing mount of Sinai, or the Desert—
To *that* she pointed—bade him worship *there!*
As knelt the man, a voice diviuely sweet
Arose, like echo of the angel-harps
That sing his praise in heaven: "I have made
Thee lord of earth, and of her countless tribes;
The flow'rs of Paradise bloom but for *thee*,
For thee earth pours her treasure, and for thee
Alternate day and night keep ceaseless watch
Over thy broad dominion. Still to make
This priceless boon yet worthier the Giver,
Look now on this, the best, the holiest, last
One, on whose form and nature hath been pour'd
All attributes humanity can ask
Of Deity, the wife, the mother, woman!"
Hush'd was the voice, and the Shechinah vanish'd.
A wild'ring dream, as when the sleeper's rest
Is brok'n by shapes uncertain, or of heav'n
Or earth, came over Adam. *'Twas a dream;*
It must be, for oh! never yet, tho' earth
Was made for man a heaven, radiant
With all the glories that, like setless sunshine,
Beam round that Throne of Light, had aught appear'd
The peer of woman! In that turbid dream
Myriad the thoughts that swept, like motes in beamglance,
Thoughts that, like Jacob's ladder, had their first
In heaven, their last on earth; thoughts that rose
From worship deep as angels feel above,
Sinking to human love and wonder, as
He gaz'd on that fair paragon. Oh! what
Was she who stood before him? When he knelt,
Calm she rebuk'd the adoration offer'd,
And rais'd her eyes to God. Oh! then such feelings
As he had never known, fell on his heart,
Consuming while they sooth'd; she was his equal,
His companion, made i' th' self-same mould, to smile,
To weep, rejoice, to pray, to love—oh! there,
There was the holy consummation of
God's last, best boon to him! He took her hand;
Oh! who can tell the thrill that, lava-like,
Cours'd thro' his veins, when first her hand touch'd his;
As strikes the first ray of the rising sun
With ray actinic on the seed that sleeps
Moveless and torpid in the womb of earth;
The ray, like stream electric, quickened life
Where all was dull before; the lifeless mass
Sends forth its germs, while on the new-born leaf
The sun from his prismatic pencil pours
His heaven-dyed colors; such the untold thrill
That touch of woman sent thro' Adam's soul.
Unknowing yet, whether an angel sent
From God, in form answering to his own,
For never had his eye yet fall'n on beauty
Like her's, his gaze in mutest wonderment
Was wand'ring round upon the Paradise,
That seem'd to throw the summer back to heav'n,
It borrow'd thence, in vestment rich of green
And gold; when lo! there chanc'd upon his eye
What never yet had met it;—the mimic world
Of tree and flow'r and sky, and all that God
Had made to beautify this vast domain,
Sent back their lovely features from the lake
That waveless lay beneath them;—then the thought
Came o'er him, (fresh as dew of evening,
When that she builds her crystal palace on
The frail leaf, morn dispels, enchanter-like,)
That like as beam was mirror'd back to heav'n,
So would the wave in semblance true return
The angel-form beside him; down he led her
To th' water's edge, thro' the mosaic rich,
That yielded, and to pressure sent
Its odors out; the air industrious,
Like bee, extractieg ev'ry passing sweet.
Adown they look'd, and saw their images;
Nor heeded his by Adam, while he saw
Eve, like the star of morn, lighting the sky
That pictur'd hung in robe of blue and cloud
Deep in the wave beneath—her clust'ring hair,
Hung drooping on the water, like threadlike foliage
Too weak for stay of summer-bird,—her smile
Fell o'er that water-painted heaven, as
'Twere kindred to the suu that lit its morning
She clasp'd her hands; like guileless babe that sees
The glass give back its image, credulous
Yet doubting; and not more in love with that
She saw, than with her Paradise, for shewing
This, above all its fair creation—fairest!
While thus they gaz'd, enraptur'd, like two spirits,
Commission'd to withdraw their sunbright veils,
And look within the Holy of Holies, fast
By God's throne; or, like him of Patmos (wrapt
In the Apocalyptic glories that,
Like the Star of self-existent Light—
God—burn on for ages) so the first pair stood;
'Till in the wave that gave them back their own
They saw two radiant forms cleave the bright air,
Like spirits that the water conjur'd up
To guard the sky it clasp'd within its bosom.
Angels they were, as by their wings beseem'd,
That coruscated ev'n like golden shafts
The sun at dawn had darted; down they sped,
Their forms as pliant as the air itself
The yscarcely parted, and their robes, that wore
The brightest effluence of light in heav'n,
Seem'd to imparadise the flow'r and wave
With second sunrise. On their knees they fell,
That happy pair,—for human language *then*
Was pray'r and praise, the outward type that spoke
The worship that pervaded all the soul.
Still on their airy track the luminous spirits
Sped lightning-like; 'till on the earth alighted,
Their radiant company they parted, and,
Like him who sentinell'd the Saviour's tomb,
Each stood in silence by the flowery portals
Of a bright bower—it was Nature's own;
Not wrought and twisted by a human hand,
But wove by her; where odor, hue and form
Blent all their loveliest elements together,
Forming a natural palace for their Queen.
A bower it was, where all the essences
Of summer's sweet commingling gladly met,
Making a temple of her trellis'd walls,
Piling a shrine of sweets; and lo! each form
Of grace and love and tenderness, that nature
Her children dear had given, holy types
Man's heart too well might learn, was there; a bow'r,
Where from morn to noon, from noon to widow'd eve,
The volum'd incense rose in wreaths, like pray'rs
The grateful earth was offering to heaven!
Oh! flowers were there, whose palest hue were brght
To those first sown by Ceres, or the fair
Anemone that sprang in loveliness
From life-blood of Adonis. By this bower
Those stellar virtues stood; and, at a sign,
The wedded pair rose from their heartfelt pray'r,
And entered that sweet bower for nuptials blest.
No need of priestly rite or blessing there;
God was the Priest,—the Altar, Paradise,—
And bird and stream sang—*Benedicite!*

HIBERNICUS.

Selected Matter

From the Mercersbergh Review.

Dr. Nevin vs. Puritanism.

IV. A like wide contrast between the early system and the modern comes into view, in the next place, when we look at their different theories in regard to the *rule of faith*.

It is a primary maxim with Puritanism, that the Bible alone is the rule and ground of all religion, of all that men are required to believe or do in the service of God. In this sacred volume, we are told, God has been pleased to place his word in full, by special inspiration, as a supernatural directory for the use of the world to the end of time; for the very purpose of providing a sufficient authority for faith, that might be independent of all human judgment and will. If it be asked, how the Bible is to be interpreted and made available as a rule of faith, the answer is that every man must interpret it as he best can for his own use, under the guidance of God's Spirit, and with such helps as he may happen to have at his command. In other words, the ultimate tribunal for the exposition of God's word is private judgment. No other tribunal can be regarded as of any legitimate authority or right. All tradition especially, pretending in any way to over-rule private judgment, is to be firmly rejected as something inimical to the rights of reason and conscience. What men can see to be taught in the scriptures is to be of force for them as revelation, and what they cannot see to be so taught there is to be of no such force. The great matter accordingly is to place the Bible in every man's hands, and to have him able to read it, that he may then follow it in his own way. The idea seems to be, that the Bible was published in the first place as a sort of divine formulary or text book for the world to follow in matters of religion, and that the Church rested on no other ground in the beginning for its practices or doctrines, appealing to it and building upon it in a perfectly free and original way after the fashion of our modern sects; in which view it is to be counted still the foundation and pillar of the truth, so that the dissemination of its printed text throughout the world, without note or comment, is the one thing specially needful and specially to be relied upon for the full victory of Christianity, from sea to sea and from the river to the ends of the earth.

This theory has many difficulties. To place a divine text at the mercy of private judgment, looks very much like making it a mere nose of wax. Men deal not thus with the authority of other laws and constitutions. All the world over the sense of written statutes is ruled more or less by the power of an unwritten living tradition, (such as the "common law" of England and this country,) which at the same time is applied to the case by some public tribunal, and *not* by every man at his own pleasure. So deeply seated indeed is this order in our very nature, that it is never surmounted even by those who in the case before us pretend to set it aside. Puritanism never in truth allows the bible *alone* to be the religion of Protestants. Every sect has its tradition, its system of opinions and habits, handed forward by education, just as much as the Catholic church itself, through which as a medium the written word is studied and understood at every point. In no other way could it exist as a historical body at all. The private judgment of a good Presbyterian is always carried, from infancy on to old age, in the bosom of a general Presbyterian stream of thought, that has been flowing in its own separate channel from the origen of this communion in the days of John Knox; and the same thing precisely is true of the Methodists, as well as of the other scores of sects that in as many variant ways follow the same infallible rule of faith and practice. It cannot well escape observation again, that the bible itself lends no sort of countenance to the hypothesis, which turns it thus in such abstract style into the sum total of all God's mind and will, mechanically laid down for man's use, like the directions for the building of the tabernacle in the Book of Exodus. It never speaks of itself as being either a system of divinity or a confession of faith. It has no such form, but shows as clearly as possible an altogether different construction and design. Nay more, it is perfectly certain from the New Testament itself, that Christianity was *not* made to rest on any such foundation, in the beginning, but on a living authority, which started in Christ and passed over from Him to the ministry of the church. This is as plain as words could well make it, from Matth. xvi: 18, 19; xxviii. 18, 20; Eph. ii: 19, 22, and 1 Tim. iii: 15,16. On the basis of the apostolical commission, backed by heavenly miraculous authority, and entering into no negotiation whatever with the world's private judgment, the early Church was in fact planted and built throughout the Roman empire. The books of the New Testament came afterwards as part and parcel of the glorious revelation committed to her hands; and it was not till the fourth century, as we have before seen, that the arduous and responsible task of settling the canon was brought to a complete close, although the main parts of it were acknowledged and in general use probably before the middle of the second.

These are difficulties, we say, which from the Puritan stand-point it is by no means easy to meet. But we do not press them at present.—What we wish to hold up to view is the clearly evident fact, that the church of the second century was not Puritan but Catholic, in its conception of the rule of faith, concurring here in its whole habit of thought with the order that actually prevailed, as just now stated, in the first planting of Christianity in the world. The sacred books are indeed referred to with high veneration in this age, as they are in all subsequent times of the Catholic Church, but never under any such abstract and independent view, as they are made to carry in the private-judgment sect system of the present day. Of a Bible, out of which every man was to fetch the doctrines and practices of religion as he best could with the bucket of his own common sense, these early Christians had not so much as the most remote imagination. They own the inspiration of the scriptures and appeal to them as the norm and measure of their faith; but it is only and always as they are taken to be comprehended in that general tradition of infallible truth, which had come down from the Apostles in a living way by the Church. The Bible was for them the word of God, not on the outside of the Church, and as a book dropped from the skies for all sorts of men to use in their own way, but in the bosom of the Church alone, and in organic union with that great system of revelation of which this was acknowledged to be the pillar and ground. Sundered from that organism, cut off from the living stream of catholic tradition, the holy oracles in the hands of heretics were considered as shorn of all their force. Such men as Irenæus and Tertullian had no idea of sitting down, and debating points of doctrine with the Gnostics out of the Bible, in any way owning at all their right to appeal to it as an independent rule; just as little as it ever entered into their heads probably to put the people, "with the New Testament in their hands," on inquiring "into the principles and rules of church government," after the democratic fashion of the nineteenth century. They will not allow the heretics to put their cause on any ground of this sort; they cut them off by prescription, that is, by the clear title of the regular Church to the succession or tradition of Christianity, as it had been handed down, under the broad seal of its original charter, from the time of the Apostles. Some notice has been taken before of the way, in which Irenæus appeals to the known apostolical succession of the bishops in his time, and their collective voice in favor of the truth, bringing all to centre and culminate in Rome as the principal see. This constitution, and no other, is with him the organ of unity both in doctrine and government, all else is heresy and schism. "It is necessary to hearken to the presbyters of the Church," he tells us (Adv. haer. iv. c. 20), "who have the succession from the Apostles, and along with the succession of the episcopate have received the certain gift of truth according to the good pleasure of the Father." Again (iv. c. 33, §. 8): "The true knowledge (γνῶσις) is the doctrine of the Apostles, and the ancient constitution (σύστημα) of the Church in the whole world, and the character of the body of Christ according to the successions of the bishops, to whom they (the Apostles) have committed the Church in every place." The paths of heresy are many and variable, but the doctrine of the Church is one and unchanging all over the world; "she preserves the traditionary faith, though spread throughout the earth, with the greatest care, as if she occupied but one house, and believes it, as if she had but one soul and one heart; and proclaims, teaches, hands it forward, with marvellous agreement, as if she had but one mouth The languages used are indeed different, but the matter of the tradition is stil one and the same" (i. 10. 2. comp. v. 20. §. 1.). Again (iii. 4. §. 1.): "If the Apostles had left us no writings, ought we not still follow the rule of that tradition, which they handed over to those to whom they committed the churches? To this rule many nations of barbarians do hold in fact, which believe in Christ, and have His salvation inscribed by the Holy Ghost without ink or paper on their hearts, carefully following the tradition &c." Specially striking is the passage, L. iii. c. 24. §. 1., where this tradition is made to carry in it a divine element, rendering it infallible; gathering itself up into the mystery of that faith "which we have received and hold from our Church, and which the Spirit of God continually renovates, like a precious jewel in a gold casket, imparting to it the quality of his own perennial youth." Such is the testimony of Irenæus. Tertullian is, if possible, still stronger in the same churchly strain. He will know nothing of any private argumentation, from the scriptures or any other source; all must yield to the smashing weight oi ecclesiastical tradition. Christianity is built, not on a book, but on a living system handed down from the day of Pentecost. Truth is fellowship with the Churches derived by regular succession from the Apostles; they have collectively but one doctrine; and whatever disowns this order, is without farther examination to be rejected as false. His whole tract on the *Prescription of Heretics* rests on this view, and might be quoted here with effect. The heretics have no right to appeal to the scriptures. These belong only to the Church. She may say to them: 'Who are you? Whence do you come? What business have you strangers with my property? By what right are you, Marcion, felling my trees? By what authority are you, Valentine, turning the course of my streams? Under what pretence are you, Apelles, removing my landmarks? The estate is mine; why do you other persons presume to work it and use it at your pleasure? The estate is mine; I have the ancient, prior possession of it; have the title deeds from the original owners. I am the heir of the Apostles; they made their will, with all proper solemnities, in my favor, while they disinherited and cast you off as strangers and enemies." Tertullian had no idea of making exegesis the mother of faith.*

Is it necessary to say, that the faith of the second century, as here portrayed, is something very different from the reigning evangelical scheme of the present day? No honest student of history, we think, can fail to see and confess, that the doctrine of Irenæus and Tertullian on the relation of the Bible to the Church is essentially one and the same with that which is clearly presented afterwards by Chrysostom and Augustine, and that in sound at least it is very much like the Catholic doctrine as opposed to Protestantism in modern times.

* See Rothe's work before quoted; also Mohler's Patrologie, pp. 344-357, 737-748.

SERMON preached by Rev. Wm. Shelton, D. D., Rector of St. Paul's Church, Buffalo, being the first Sermon preached by him in the Church.

Continued.

We turn from the past, and look onward to the future. We can but ask: For what end have we reared an edifice at so much cost of treasure, and of care, and labor and anxiety? Is it not for the Honor of God among men? Is it not for the advantage of the Religion in which we live—in which we are to die—and through which we are to be saved? Surely it is. It is for our convenience in worshipping the great and eternal God, and in proclaiming his all-glorious truth. It is that here, in his presence, we may perform all those rites and observances of religion which he requires, at our hands. We look forward to the time when, as year after year passes away, we shall continue to grow in grace, and increase in strength, until that summons comes which shall bid us lay aside our mortality and exchange time for eternity. We look that this shall be the place in which the now unborn of generations shall be re-born, regenerated and grafted into the body of Christ's church: that here they shall, in later years, ratify and confirm their baptismal engagements, receive the Apostles' benediction, and the renewal of that grace which shall enable them to fight manfully against the World, the Flesh, and the Devil. We look that it shall be the place in which the solemnities of the marriage vow shall be most appropriately performed, and which shall give additional sanctity to that holy ordinance. We look that it shall be the place in which we, and those who come after us shall break the bread of life, and receive, through that act of faith, spiritual and heavenly food: angel's food, fit to strengthen the soul in its battle of life, fit to give ability to overcome its temptations; fit to prepare it for the habitation in the Heavens, and the companionship of the spirits of just men made perfect. We look that here shall be the place in which the pure Gospel of the Son of God shall be taught; where the word of God shall be read, and its awful mysteries so far explained as the mind of man can fathom them; where the sacraments shall be duly and fitly explained; where the doctrines of the Gospel shall be so made manifest that an attentive ear may hear and understand; where the pure morals of the Gospel shall be always taught, and their blessed influences, upon both time and eternity, shall be made fully and thoroughly manifest We look that here the great truths of the Church shall ever be fearlessly and truthfully proclaimed; that here the youthful mind, in its early reflections, shall imbibe the eternal truths which shall make it wise unto salvation. We look therefore, that it shall be, *as it is*, none other than the portal and the gateway to Heaven,—*connecting two worlds!*—"*The House which God has hallowed*", and "in which He has put his *name* forever, and where "His *eyes* and His *heart* shall be perpetually."

How, my brethren, shall we best profit by this building, which you have erected, and which has been dedicated to the service of God? It is a good and praiseworthy work which you have accomplished; it is a work not to be repented of; it is your highest and best good work; you have bestowed the means with which God has blessed you in the best manner and in a way to promote the greatest good: but if you stop here; if you go not onward in the spirit of this House, it may be but a mockery. You have desired the Chief Minister of the Church to place it within the circle which contains so many similar Temples; *similar* in that they are all devoted to the service of God in the Church. The *Prayer Book* is the Expositor of the Church of Christ; its doctrines are the doctrines of the Church of Christ, as they have ever been held and cherished in every age.

To be consistent, you should adopt, and strive to live in conformity with those doctrines and usages. They explain the truths of Religion in an almost infinitely more perfect and true way than any private interpretation can be hoped to do. The teachings therefore of the Book of Common Prayer are infinitely above and superior to all other teachings. They are not the ephemeral opinions and doctrines of the day we chance to live in; but they embody what has been all along imparted—what has been all along generally received and imparted in every age, and more especially and pre-eminently in the first and purest ages, when there was no worldly motive or worldly ambition to warp the mind or bias the understanding—when, on the contrary, men practised christianity under the penalty of death, in the most horrid form. Under such circumstances there was no motive powerful enough to induce the great body of Christians to pervert Christianity, to trample upon Divine Institutions, to subvert authority, or to change the doctrines of Christ for the commandments of men.

It is these doctrines, these creeds then established, the usages then adopted, the method of devotion then used, which have descended to us, which are embodied in the Prayer Book and which (if we are consistent) are taught in the pulpits of this church. I have the fullest belief that it is the surest, safest, truest, and best method of teaching Holy Scripture; and I feel more and more profoundly sensible of its inestimable worth, not that any man is to be saved by the Church, or her Doctrines, or her Faith, or her Sacraments, or her Morals, unless they be imbibed or practised—but to *possess the truth* is essential to its *practice* Other methods have little or no stability. Other forms of worship, other doctrines, other means of arriving at truth have no prospect of permanence, no guarantee of complete success; of durability which shall defy the shocks of time, which shall resist the ceaseless encroachments of the restless and turbulent, of the changeful and inconstant. Amongst the multitude of sects which sprung up when most of Europe rose against the aggressions, encroachments, and errors of every kind and degree which the Papal Power had imposed upon it, there is *not one* that now retains the standards of faith, entire, with which it began. They have changed and altered, and divided and subdivided, and again and again subdivided and adopted such errors, both of doctrine and worship, as would have *appalled* the founders of those sects. How many deny the doctrines of the creed of the first ages! How many reject the Divinity of Christ! the personality of the Holy Ghost! How many reduce the awful mysteries of our faith to a level with human reason! How many teach the doctrine of salvation to all! How many adopt opinions which are subversive of all religious truths and morals! How many, perplexed and amazed, confounded by this jargon of contradictory opinions, abandon all christianity, turn unbelievers, reject all faith, trample upon Divine Institutions or repudiate the sacrament as forms and idle ceremonies! denying alike the Lord who bought them and every truth which has the impress of the Divinity upon it.

To escape from such a dilemma, and to ensure the maintainance of primitive truth and order, the Church opens her doors, that all who will may enter. She feeds them with food that has sustained the best men of all ages. She teaches the truths which were taught by those who endured the greatest fight of afflictions. She imparts no doctrines which have not both Scripture and Antiuqity for vouchers. She practices no rites which have not been sanctioned by those who laid down their lives in proof of Christ crucified. She changes not with the changes of the day; what she was, she is; what she is, she will always be. Other things change. The very earth upon which we tread changes. The elements change. The ocean recedes and gains upon its shores. Nations vary in their governments. Empires crumble and fall. The crowning honors of one age are the crumbling ruins of that which succeeds. The habits of one period are the derision of another. The disciples of Luther and Calvin are as unlike the founders of their sects as are any extremes. But if you turn your eye to the Church of God, governed by her Bishops, the successors of the Apostles, you will find the same creeds, the same essential doctrines, the same views of the sacrament, which have always been and which will always be. She changes not with the age: she is ever the same; and I hesitate not to say that she is the only unchangeable thing which is visible on the earth. If error overspread her, as has been the case, she has the power to resort to original principles and sweep away the follies and errors of weak or wicked men, and restore herself to her ancient and permanent platform; and that is the Eternal Truth of God.

It is, then, in this safe and sure House of God that you and your children and your children's children are to be trained. *So used*, this House will be a blessing to the future as well as to the present; it will be a continued and perpetual blessing; the labor and cost will have been bestowed upon an object and an end of invaluable worth, and when Life is looked back upon, there will be, *at least*, one object upon which you can look with satisfaction unalloyed.

Let it then be your effort to live in such a way as to evince that you appreciate these truths; let there be care that you fail not to realize all the profitings which the circumstances demand, and of which there will be an account to render.—Let me remind you that no time could be more fitting, no opportunity more appropriate than this, to commence a *thorough* Christian life.—Let it be an era in each one's days. Let it be an occasion for beginning a new course of living. As you now enter upon this new and unsullied House of Prayer, let it be an occasion to remind you of a new and unsullied life If there has been vice cherished, let it not again enter with you *here;* if there have been evil habits, (and who has them not?) let this be an occasion, (surely it is a fitting one), to commence the eradication of them; if there have been enmities among neighbors, members of the same household, let this be an occasion for reconciliation.—Let there be the resolve that the principles of peace and gentleness shall forever prevail, that Charity shall always abound, covering the multitude of sins. If gross neglect of Christian duty has been practiced, let there be an instant resolve that such neglect shall not continue.—May I not say to those who have neglected to confess Christ before men, either in Holy Baptism, or Confirmation, or the Holy Communion, that this a proper occasion in which to seek God's aid in forming resolutions, that cannot fail to result in spiritual and eternal benefits. If neglect of God's Holy Word has crept upon any, if private prayers have been omitted, if attendance upon the public worship of God has been neglected, if the religious and church training of your household has been disregarded; let this occasion be seized upon to reform these habits and to adopt, in their stead such practices as shall redound to your everlasting well-being;—and I would respectfully suggest to those who, from whatever causes, neglect the evening service of the church, that this is a fit time to reform a habit which can be defended with but slight arguments.

You are as a light set upon a hill, and your practices extend in their influence, for good or for evil, over a large surface. He who is unmindful of the effect of his example has neglected to consider the extent of his own influence on his fellow men.

Again, you have *new* duties to perform in *sustaining* the Church which you have entered upon. Let me call upon you, one and all, to reflect that there is no person not interested equally with another. The Vestry of the parish have no power but what is conferred. It is to the united effort of all that you are to look for the eventual purpose of filling this house with worshippers, and thus enabling so large an assembly of immortal beings to be trained in the pure and holy ways of the Church. Each has his or her duty to perform in an appropriate sphere, and there should be a united and steadily pursued design. Let every thing be done in a spirit of Christian magnanimity, never forgetting that difficulty, however great, can be conquered by a steady and unyielding effort in the path of duty. Time, and Patience, and united, harmonious Action, will produce, with God's blessing, all the results to be desired in your temporal concerns. Be not over-anxious: be not solicitous: rather wait upon Providence.

Open wide your doors. Let the poor, and those ready to perish, find here all the accommodation that God's House can give; cultivate a spirit which shall redound to their welfare, and you may look for a blessing. You may *then* consider that the basis of a *real* prosperity has been as deeply laid and as surely, as are the foundations upon which your material building rests. Cultivate a deeper and stronger love for one another and for all mankind. Let your hearts warm to others. Think less of self, and more of duty: reflect upon the seriousness,—the awful seriousness,—of life and its duties. Think upon your advantages, contrast them with the condition of those who have no certain place of worship, no sure confidence in the doctrines which are taught—no reliance upon their truth,—and let the assurance, which is ours, that we are verily of that Church which was planted in Judea, and which was then but as a grain of mustard seed, but which now overshadows such large portions of the globe, and which is destined as surely to cover the Earth as the waters cover the Sea; let the consideration of your superior privileges, and your great blessings, impel you to disregard any labor and pains-taking, any cost, which may be necessary to carry forward the purpose of building up this parish, and of placing it, and of maintaining it, *in every respect*, free from burthens, and exempt from fatal or embarrassing hindrances.

Finally, my brethren, conscious of the new and severe labors and duties which devolve upon me,—of the fearful responsibilities which are mine,—may I ask a continuance of your indulgence,—a continuance of your prayers,—a continuance of that charity which is the bond of perfectness, and without which all our works and all our words are but as sounding brass or a tinkling cymbal?

From the Annual Message of Gov. Hunt.

African Colonization.

The American Colonization Society presents the only organized agency which has contributed to accelerate this separation or produce practical results beneficial to the African race.

This Association was formed many years ago by benevolent citizens in different sections of the country, and has for its objects to rescue the free colored people of the United States from their social and political disadvantages, by placing them where they may enjoy the blessings of free government; to spread civilization and religion throughout the continent of Africa; to arrest and destroy the slave trade, and to afford such owners as are willing to liberate their slaves an asylum for their reception.

For the accomplishment of these noble designs, a colony, composed of the free colored persons emigrating voluntarily from this country, has been established in Liberia, on the western coast of Africa For years the enterprise encountered many obstacles, but these have been overcome by persevering efforts. A careful examination has convinced me of the feasibility and immense advantages of the undertaking, and of its pre-eminent claims upon our support. Under the auspices of the society nearly 10,000 free colored persons have emigrated, many of them being slaves liberated on that condition. They have established a free republican government, and acquired by peaceful means a large extent of country, embracing 200,000 people, and abounding in the elements of agricultural and commercial prosperity. They have shown themselves competent to make their own laws and administer their affairs with regularity and justice. Industry prospers, schools and churches have been established, and the people of this infant colony, carrying with them the knowledge acquired in the scene of their former humiliation, are spreading Christianity and civilization over a portion of the earth which has been sunk for ages in heathen barbarism. The value of this consideration will be felt when it is remembered that the population of Africa is computed at 150,000,000, of whom a majority are in the most abject slavery. By the efforts of the new republic the slave trade has been suppressed along several hundred miles of coast, and the extension of the settlements will extirpate that detestable traffic. Thus we perceive that this great work of humanity may claim the double merit of redeeming another continent from degradation, while it improves the condition of our own. It needs no prophetic vision to foresee that one of the great designs of a mysterious Providence is to be fulfilled by restoring the oppressed sons of Africa to their native soil after centuries of bondage.

A cause so beneficent, identified with the lasting welfare of two of the great races of mankind, rises high above the party contests of the day, and appeals with resistless force to the justice and humanity of the whole American people. I hope to see it sustained by the liberal action of the national government, seconded by contributions from the several States. The employment of government steamers to transport colored emigrants from this country, would soon obviate the necessity for a naval squadron on the coast of Africa, which is now maintained there by the United States at great expense and waste of life, for the suppression of the slave traffic. It may be objected to the claims of the Colonization Society that its operations are gradual, and that the consummation of its purposes will require a long series of years. But we should reflect that it is impossible to remove an evil of such magnitude by any human means within the period allotted to a single generation. It is not to be denied that the efforts of the Association have secured the liberation of several thousand slaves, a result more practical and beneficial than has been produced by any other organization. Until some portion of this continent or of the West India Islands shall be set apart for the exclusive habitation of the colored race, African colonization must be regarded as the only effective auxiliary of voluntary emancipation.

A growing desire to emigrate is manifested by the black population, and many masters have declared their determination to free their slaves when means can be found for their removal.—Some of the States have made considerable appropriations to promote the object, and an increasing interest has been evinced by others.—New York ought not to be behind her neighbors in the performance of a duty so important to her own welfare, and so beneficial to a large portion of the human family, now held in melancholy debasement. It is a work in which christians and patriots of all parties and in all sections can unite their efforts, without involving the country in political or geographical dissentions. I submit the whole subject to your enlightened consideration, in the firm belief that upon a full examina-

tion of its merits you will deem it in accordance with justice and policy, and an enlightened public sentiment, to manifest your approval of the cause by a liberal appropriation for the furtherance of its benevolent designs.

From the London Evening Journal of Dec. 25.

English Psalmody.

To the Editor of the Evening Journal.

SIR—I observed in a recent number of your journal a letter from "Laicus Oxoniensis," upon the Daily Services, which pleased me much. There is one point touched upon by your correspondent on which I should like to be allowed to make some additional remarks in your valuable columns—I mean the singing of the "*Psalter, or Psalms of David, pointed as they are to be sung or said in Churches.*"

Since the revival of Church principles, which has *so happily restored many too long neglected* Church practices, few subjects connected with public worship have engrossed more attention than that of psalmody. The absurdity of reading a song in a concert-room, instead of singing it, would be obvious to all; but it has taken two centuries to make men awake to the no less absurdity of reading songs of praise to Almighty God, full of devout professions of delight in singing, inspired invitations to all mankind to lift up their voice in the sanctuary, and even solemn vows that as long as the worshippers lived they *would* sing praises unto their God. Happily, this state of saying one thing and doing another is somewhat altered. And now the question begins to be—not, *Shall* we sing? but *How* shall we sing?

Many have taken in hand to answer this demand, so loudly and righteously iterated. The cathedralists have said, Sing as we do—we have the genuine English chant on our side—ours is the legitimate development suited to the progress of music and the refined tastes of our age—ours has the advantage of a nearly continuous tradition to this claim. The cantica vespera, the laudes-diurnæ, the Oxford psalter with Gregorian tones, the two splendid editions, and one cheap edition, of Marbeck, Dyce and Burns, Oakely and Redhead, Gauntlet and Spencer, Hullah and Helmore, Goss and King, Martin and Monk, Heathcote and Janes, with many others, have with more or less of dogmatism and pretension, or of modesty and skill, each and all attempted to reply; amid so many voices one is a little stunned, and disposed to say, Gentlemen, one at a time, if you please. But it is not my intention at present to make such address to you and your readers through this letter; briefly, we may divide all the modern instructors of psalmody into the two classes of Conservatives and Reformers.

From the confusion of ideas occasioned by the long substitution of doggrel rhymes with metrical tunes for the duly appointed and sublime version of the "Psalter, or Psalms of David," which is a component part of our daily morning and evening prayer, it is perhaps necessary to premise that the term "psalmody" is here restricted to this, its legitimate, ecclesiastical sense. Far be it from any one to speak disparagingly of the pious efforts of Sternhold and Hopkins, and of Tate and Brady; they have, to a considerable degree, supplied a lack in our vernacular, till men could get better metrical and professedly Christian songs.

The Conservative Psalmodists consist mainly of the members and admirers of the present cathedral choirs, backed to some extent by such of the superior clergy as, either from indifference, long habit, early prejudice, secular tastes, or too exclusive study of modern music, rest satisfied in the present mode of chanting the Psalms. This mode is well known to be, in its essential characteristics, of comparatively modern invention; yet we are asked by its admirers to believe it the true development of the Anglican ritual music. It is remarkable, especially in its latest form, that of the double chant, for a certain prettiness and neatness of melody; it is of the free-and-easy order, unshackled by any other rules than that it must consist of three bars of common time in the former, and of four in the latter half of each verse; and with regard to the distribution of words, so that accent is not much outraged, every singer arranges this to suit his own taste (or want of taste). So wild, so capricious, are some of the tunes which this school of church music has poured forth—so numerous, (almost every organist's apprentice for the last fifty years having contributed a score or so,) their introduction into the Church—so devoid, in short, of all the characteristics of truly Catholic worship, that it is wonderful how men of learning and piety, or even of good sense and musical skill alone, can so long have endured them. Together with the general mass of secularized prettiness thus described, there are, however, some chants of a more sterling character (cast apparently in the same mould, but in reality reduced to its dimensions by a Procrustean process), either the remains or the imitations of early Christian art, which may perhaps account for the long toleration of their meretricious companions, while, as might be expected, the general character of the chants used in any particular choir has thus, as a rule, depended chiefly upon the taste of him on whom the selection devolves.

The most cursory glance at the musical history of the cathedrals might, one would imagine dissipate at once the gossamer prestige of existing uses—at least, in the minds of all who look upon the Church of England as a component part of the Church Catholic, and, while allowing national differences and ritual peculiarities to characterize individual Churches, are unwilling that any should so differ from the rest in things common or essential to all as to forfeit its claim to that Catholicity, both of doctrine or of worship, without which the faith in things primary and in secondary matters and the practice of its members are endangered. First, we must not forget that the uprooting of old associations and habits at the Reformation could not fail, in matters of ritual at least, to disturb what was good and decent, as well as to remove the corrupt and spurious. Hence we see in the ritual music of the Reformed Church some signs of weakened regard to old uses in the chanting of the Psalms, at the same time that the intention is also plainly shown, not to create a new style of psalmody, but to adapt to the translations that music of which the tradition had been unbroken, and of which the written records, guarded by the anxious care of all western Christendom, from the earliest centuries of the Church, still remain to us—the heirloom of all Catholics. Of the East we know, unhappily, too little; but enough to assert that, so far as its music is concerned, its voice is not dissonant from that of the West. At the Reformation, when the offices of the English Church were translated into English, the olden music of the Psalms was preserved, and with slight change must have prevailed till the Great Rebellion. Then came the destruction of organs, the dispersion of choirs, the desecration of altars, the demolition of painted windows, and the reign of puritanical and fanatical "wickedness in high places." Till now, it may be safely asserted that the work of restoration has not been set on foot on a scale commensurate with the spoliation of those days. Much, no doubt, was done by some holy men, when the Monarchy and the Church were once more re-established, but neither their zeal nor the healing hand of time has bound up the wounds of those disordered times. And thus English Psalmody, although based even then upon the true foundation of antiquity, had lost, if we may judge by its reproduction by Clifford, something of its primitive form, which was further effaced by successive organists and choirmen, till, in process of time, the very type was lost, and all pretence of authoritative appointment was withdrawn. The wide-spreading leaven of ultra-Protestantism, and the lethargy of succeeding years, all tended to involve the psalmody of the Church in a state of ever-increasing secularization, while the musical ignorance of the highest clergy generally, and the total want even of an ordinary classical education among choristers, both old and young, all tended to leave the direction of this most solemn and sublime part of public worship to the discretion of persons totally disqualified to guide and direct it. At the same time, secular music was undoubtedly rising among the arts. The music of the theatre, the opera, the oratorio, all gained more regard than that of the Church. The choruses of the latter were supported by few and inefficient—of the former, by many and effective voices. What wonder then if the uneducated minstrels of our cathedrals should, like their more skilful rivals of the Church of Rome, seek to repeat in the offices of religion the fascinations of the world, and that the votaries of pleasure should love to have it so? What wonder, too if now secularized musicians (preferring the puerilities of the modern boy-chant) seek to gratify secular congregations by excluding the grave, the solemn, the awful and majestic strains of St. Gregory and St. Ambrose? Decency and the natural fitness of things would lead a devout people to commit the chief care of the songs of the Church to the guidance of *men;* the voices of *men* would surely predominate in her assemblies—her music would be suited to *their* tones. But the present chants of the English Cathedrals naturally, and in many cases, inevitably shut out the men of the choir from all but a subordinate accompaniment, while the mass of men in the congregation are entirely silenced both by the compass and pitch, and by the style of melody from taking any share at all in the singing. Choirmen and organists are apt to feel that a mass of men singing the principal melody would be (as it certainly *would* with such chants,) intensely disagreeable. Public trainers of choirs and popular lecturers upon music are tempted to treat the congregation of the Lord as a private glee or madrigal party, and to expect that before our people can join with good effect in this joyous work of praising God with their voices, they must be reduced to the regimen of a four-part singing-class, or the well-trained order of an experienced choral society. Whatever the increased education of the people may one day effect, surely any such music as in its very construction implies all this, as the necessary condition of its use, must be inapplicable to the wants of the hard-working and businesss-engrossing character of our times. Is it then too much to assert that this music of the conservative cathedralists will not do for English Psalmody? Further—not only has the music itself become utterly unsuitable to the necessities and requirements of our public worship, but the rules of the olden plain song with respect to the accents of the words and their proper distribution to the sounds of the chant, have disappeared together with that plain song itself; and although these are unequivocal intimations that their spirit, long after their letter had been forgotten, still lingered within the sacred walls where no note of their own promptings was now heard more, although Boyce, not a hundred years since, printed his "Venite" to the modernized form of the 1st Gregorian tone, with the words arranged much as those rules dictate; yet the present style of adapting the words to the music is such that scarcely two choirs divide alike, and in each choir the individuals composing it more often differ than agree in this matter. There is, however, one common type of this style which may be described as an attempt to reduce chanting throughout to the rules of recitative. And each person chanting adapts the general melody to his own notion of what the recitative should be. The effect of this would be amusing enough, were not the time, the place, and the subject matter too solemn for any indulgence of such a feeling. Use renders us callous to such impressions, but surely it is not right that a matter of such moment as the guiding the choir and congregation in the use of psalms should be left without any settled rule and guide!

But if any rule in such a matter may be discovered in the former practice of the Church, surely this would be the proper guide for our choirs now. At all events, if the general congregations of our English Church are to sing together with distinctness and solemnity of general effect, the Psalms of David, some other rule than this indefinite one of the modern cathedrals must be adopted.

So that neither in the music, nor in the mode of adapting the words to the music, are the cathedrals at present such guides as may safely direct the English Church in the restoration of her psalmody.

The reformers of psalmody we may classify under three heads; first, those who are satisfied with the existing chants and style of chanting, but who would seek to make choirs more effective, and have all the details of the psalmody more precisely regulated; secondly, those who see in the existing mode, elements, and principles, which, being pushed out to their legitimate conclusions, and accompanied by a judicious expurgation, would, in their opinion, bring English psalmody to its highest perfection; and thirdly, those who, condemning the principles as well as the practice of the present cathedral style of chanting the psalms, desire to restore that psalmody which was first adapted to English in Edward the Sixth's Reign, enjoined in Queen Elizabeth's injunctions, and has been preserved by the most correct choirs of Europe, being the unbroken traditional use of the Catholic Church, so far as we can discourse from the beginning, analogous to, and probably identical with, that of the ancient Jewish Church, set in order by St. Ambrose in the fourth century, and enriched by St. Gregory in the sixth.

But I have already trespassed upon your columns further than I intended. Should the subject be deemed of sufficient interest, I may perhaps trouble you shortly with some further remarks upon the reformation of our psalmody, on the desirableness of which these three classes of persons all agree. I am, sir,

Your obedient servant, C. P. G.

From the English Churchman of Nov. 20, 1851.

At a recent meeting of the Decanal Chapter of the Rural Deanery of Leeds, a Report was agreed to, of which the following are some of the most important practical suggestions—suggestions which will require much consideration, but some of which are so important, and so much in accordance with what we have at various times urged upon the attention of the Clergy, that we desire to give the utmost prominence to them:

"LENGTH OF THE CHURCH SERVICES.

"1. First, then, with regard to a better adaptation of the Church Services;—your Committee are disposed to think that a separation of the Litany or Communion Service from the Morning Prayer on Sunday mornings would be a great relief to many. They do not mean that any portion of the Church's prescribed Service should be omitted, but only that the period of its taking place *may* be altered. For instance, in Churches where there were three Services on the Sunday, the Morning Service might consist of the Morning Prayer with the Litany or Communion Office; the Afternoon Service of the Litany or Communion Office, whichever was omitted in the morning, or of both, should it be considered desirable to repeat either of them a second time; and the Evening Service might consist of the Evening Prayer, and occasionally the Communion Office also. Your Committee do not believe that, by such an arrangement, any rule of the Church whatever would be infringed, whilst by it the extreme length of the present Morning Service would be avoided, an Afternoon Service peculiarly suitable for children and servants would be provided, and the occasional administration of the Lord's Supper in the after part of the day would allow many of the working classes, who now are virtually debarred from that Ordinance, to approach the Table of the Lord.

"Your Committee, however, in making this, and other recommendations of a like nature, would distinctly state that they are for laying down no rule on the subject, nor for interfering in any way with the mode of conducting Divine Service, when the Clergy and their congregations are indisposed to effect any change. But it may be well, with respect to authorities, to state that Wheatley is strongly for the separation of the Services which are now used altogether in the morning, and that Bishop Sparrow is still stronger on the same point, whilst, as regards present sanction, they cannot doubt that the allowance and the approval of such a change by our own Diocesan would carry with it all the support and encouragement that are required; and, though the change might be opposed at first, on the mere ground of dislike to any alteration in what had been long the established usage, yet remembering, as your Committee well do, the strong resistance that was made when Evening Services were proposed, and seeing the wonderful results which have followed that adaptation of the Church's ministrations to the requirements of the age, they confidently trust that a great and happy effect would be produced by this concession also, and that by means of it many aliens would be brought within the House of Prayer.

"WEEK-DAY SERVICES.

"2. Contingent upon this change your Committee conceive that a Service much required might be framed for week-day evenings. The Service here alluded to would consist of the Litany, with psalm or hymn-singing, to be followed by a portion of Scripture, expounded in a plain and familiar manner; and in this way, following in the track of some of the most eminent Fathers of the Church, as well as of others in later days, the parochial Minister might go through a Gospel, or an Epistle, or a consecutive portion from the Old or New Testament History, much to the instruction and edification of many, especially of the working classes, who might be induced to attend a Service so short and so suitable.

"OPEN-AIR PREACHING.

"3. The subject of open-air preaching is one at present occupying much attention. Your Committee are aware that it is open to much objection on the ground of inconvenience and irregularity, and that many of the most valuable among the Clergy are not qualified for the work; yet they are of opinion that, under due regulation, such ministrations might be attempted with much advantage. Your Committee cannot but remember the effects produced by the sermons preached at St. Paul's Cross, which were among the main instruments for establishing the reformation of religion in this country three hundred years ago; and they have a strong conviction that, if men properly qualified were selected for this duty, they might, with the consent of the Incumbent having the cure of souls, preach in places sufficiently public to call the attention of the multitude, and yet sufficiently retired to avoid disturbance, and thus, by going into the highways and hedges, and compelling men to come in, render essential service to the cause of religion, and extend the Kingdom of our Lord and Saviour Jesus Christ.

"SPECIAL SERVICES.

"4. But another mode of attracting the attention of the indifferent, and arousing the careless and slothful, has been brought under the notice of your Committee. It has been suggested to them that Special Services continued on consecutive days, and at hours most likely to be attended by the poorer classes, and in Churches situated in populous localities, when a series of Sermons should be preached, powerfully urging and illustrating the necessity and efficacy of repentance and conversion, might be a great means of awakening a spirit of religious interest and inquiry. With this proposition your Committee feel disposed fully to concur, and would further suggest that Advent and Lent would be suitable seasons for such Special Services and appeals, and that in the supplying such extra duties, the Clergy should be ready to lend their assistance to each other.

"In noticing and recommending these new modes of operation, your Committee would not pass without remark the great good which has been already produced by cottage lectures, communicant classes, and classes for the instruction and preparation of young persons for confirmation. On all these the Divine blessing has evidently rested, and they have been highly instrumental in keeping up the knowledge and spirit of piety amongst those for whose especial benefit they were projected.

"5. It has struck your Committee, in connection with these last mentioned ministrations, that there is a great need of closer intercourse than yet exists with the younger members of the Church, after their Confirmation. At that period they peculiarly require pastoral watching and influence, and amply repay any extra care and culture bestowed upon them.

"Your Committee would suggest that the young people in a congregation, who have been confirmed, should be enrolled and be met periodically, perhaps once a month, when they should be encouraged to bring before their pastor the relation of various difficulties and hindrances they experience in their Christian course, and receive from him such counsel and instruction as their respective cases may require. The young females might be met by the Clergyman's wife, or some experienced and duly qualified lady, and the pastor's assistance only called in when more especially needed. This organization would have peculiar reference, on the part of those under it, to their attendance at the Lord's Table."

We have certainly a strong feeling that it would be inexpedient to alter the usual course of the Sunday Morning Service, especially in rural districts; but separate, shorter services, such as those indicated above, have long since been suggested in our columns.—(Vide "Prayer and Praise, a Practical Bond of Union;"—reprinted as a Tract.)

From the English Churchman.

EXERCISES IN ELOCUTION, IN VERSE AND IN PROSE, to which is prefixed a Lecture on the Importance of Elocution in connexion with Ministerial usefulness, delivered at King's College, London, on entering upon the duties of a Lecturer on Public Reading, Jan. 30th, 1850. By the Rev. A. S. Thelwall, M. A. (London, Wertheim, pp. 192.)

We are sincerely glad to see, by the title of this volume, that the authorities of Kings' College have practically recognized the fact that the "reading" of the Clergy is a matter of sufficient importance to call for special instruction and practice: and we heartily hope that their example will be followed in every College where the education of young men for the Ministry is carried on. Of course we do not deny that good reading, and a good delivery generally, are important to other persons—to members of the bar for instance, but some how or other it does so happen that the bar seems to take care of itself, and we rarely find a barrister habitually employing a feigned voice, and setting at defiance the most ordinary and elementary rules of good reading. Yet such instances are by no means rare—nay, they are notoriously very common—among the Clergy. As it has been observed, "many Clergymen appear to think that when they put on their surplice or gown they must also put on an unnatural manner of reading and speaking." We have heard not only whole chapters of the Bible, but *entire Sermons*, uttered in a hasty, breathless monotone, pitched in an unnatural painful key, and sustained throughout, to the evident and permanent injury of the speakers voice, as well as his influence. It is far more astonishing that a sensible educated man should allow himself, or be allowed by his friends, to get into such a bad habit, than that he should continue in it; for to get out of it requires an entire breaking up and reforming of the whole system: some external energetic means must be adopted in order to transfer the human engine from the wrong to the right line of the vocal rail-way.—Others again, while avoiding both the unbroken uniform elevation, and the dead level, adopt either the *undulating* system, and are audible only at certain intervals, or they alternate between an audible and an inaudible voice, by fits and starts, "without rhyme or reason"— at one time unnecessarily loud, at another hastily uttering in a low voice certain sentences—especially texts of Scripture—as though they were so entirely parenthetical as to make it of no importance whether they were heard or not, in which case we would submit that it would be very much better to omit them altogether, and thus spare the attentive portion of the congregation the annoyance of anxious but vain endeavors to catch what was thus uttered, and the still more serious evil of an entire misunderstanding founded on a partial hearing. As an invariable rule, we would say that whenever a Clergymen finds himself, during his public Ministrations, rapidly uttering words in a *low* voice, he should instantly check himself, as he would in any other case of injustice to his congregation, and *especially when they are God's Words that he is repeating.*

With these preliminary observations, we proceed to give some extracts from the work before us—

"I can well imagine, that thoughts may be arising in the minds of such, something to this effect: "We are devoting ourselves to the great object of winning souls in whom Christ may 'see of the travail of his soul and be satisfied.' We are, therefore, giving our whole minds, and our whole hearts, to the study of the Scriptures in their original tongues, and to that of the vast and varied—the all-important and all-engrossing subjects which daily present themselves to our contemplation in the wide range of Christian Theology. In these we find enough—enough with over measure—to engage all our time and attention. Why, then, call off our minds *to a mere accomplishment?* or interrupt us with lessons on the management of the voice? Is it not enough that our minds be filled, and our hearts engaged, with those higher and nobler studies?—and that we should sincerely and earnestly endeavor to communicate to those who shall be committed to our care, as best we may, the treasures of Christian and Scriptural wisdom and knowledge, which we are now endeavoring to lay up in store?"

"I have no means of knowing how far, or if at all, such thoughts may have occurred to the minds of any whom I am now addressing. But, if we look abroad, and if we consider the too general neglect of Elocution among our Clergy, how can we account for that neglect, among those who have indeed an earnest desire to fulfil the manifold and arduous duties of the ministerial office?—unless by supposing, that they have beguiled themselves into it, by some such notion of their being already too fully occupied with more important studies? Certain it is, that this neglect has gone so far as to lead men of observation to say, that there are many Clergymen, who ought to have been excluded from that office, because they read so badly.

"Far be it from me to say one word to detract from the importance of those higher studies, or to interfere with that devotion of mind and heart with which they are pursued. In the deep impression that I cherish of the solemn responsibilities of a Christian Minister, I will yield to no man; nor yet in the heartfelt conviction that I feel respecting the indispensable duty of Theological preparation and Scriptural study.

"But the Christian Ministry has evidently its practical exercise, as well as its studious preparation. It requires not only the earnest heart and the well-stored mind; but also *the living and intelligible voice*, to communicate to others the stores of that mind, enforced with the feelings and affections of that Christian heart. And, as practical men, and not mere students and theorists, how are we most effectually to communicate to others, and to communicate to the greatest number of our fellow-men, what we know and feel ourselves? *This* is the question. And if, by due attention to Elocution (call it a mere accomplishment if you will)—if, by giving due attention to the management of the voice, we enable the man who could not make himself heard without pain and difficulty by five hundred, to preach with ease and comfort to the instruction and edification of a thousand,—shall this be undervalued?

"If, instead of wearing himself out by injudicious exertions in the space of three or four years, we teach him so to husband his strength, while his efficiency is increased, that he shall go on for twenty or thirty years with health and vigor unimpaired, and rather gaining strength than losing it,—will any one say, that the instruction we give is to be considered as unimportant or worthless? It cannot be doubted that *bad speaking* is often very injurious to the health; it often lays the foundations of fatal disease. But it may safely be affirmed, that really *good speaking* is an exercise decidedly healthy.

"Again,—if by judicious instruction we enable the Preacher, who else would weary himself, and almost send his hearers to sleep, by a dull and tedious monotony, to address them with such varied and pleasing, but natural and unaffected modulation of voice—appropriate to the various subjects on which he speaks, and the different feelings and emotions which he would express and excite, that he may win the untired attention of a listening congregation to the whole of the prayers in which he leads their devotions, and to the whole of the Sermon which he delivers—or if, by well-timed and judicious tone and pause and emphasis, he is enabled so to impress upon his hearers the full force and meaning of the chapter of the Bible which he reads, that it answers the purposes of a faithful exposition; and if thus he can throw a flood of light upon the sacred page, to the edification and delight of many an attentive auditor,—is *this* to be despised? Assuredly no one will say so. And this is no mere fancy—no conjecture of what *may be.* I say this with reference to *facts*, which have come within the sphere of my personal observation and experience. I have known instances, in which the correct and emphatic reading of a chapter has answered the purposes of an exposition or a sermon.

"Or, finally, if an excellent and devoted servant of Christ should (perhaps unawares) have contracted various provincial and other peculiarities and defects of pronunciation and delivery, which make his reading in the desk or in the pulpit, unintelligible to some, and offensive to others; or even (which is but too possible) such as to give occasion of contempt and ridicule to some, who, alas! are already too eager to find such occasion, and to abuse it to the uttermost;—can we not all understand, that such defects and peculiarities must be a serious hinderance in the way of his ministerial usefulness? And if, by timely and judicious instruction, we can enable him to overcome them,—will any man deliberately maintain, that such instruction is useless, and that no real benefit will be conferred?

"Will it be objected, that instances have been found, nor are they far to seek, in which energy of mind and earnestness of heart have so far prevailed, as to make a listening congregation overlook and pardon, or absolutely forget, the existence of a very large measure of such defects and peculiarities? while, for example, they hung with fixed and breathless attention upon the eloquence which flowed from the lips of a Chalmers, in the broadest Scotch, and with the most ungainly delivery. We allow, most readily, that such instances may be found. Nay, we find much delight in contemplating the triumph of intellectual and Christian energy over the multitude of natural and habitual defects. But who does not see, that such a combination of intellectual and Christian energy is very rare? and that defects, which were endured and overlooked in a Chalmers, would have utterly overwhelmed any ordinary man, and excluded him altogether from every reasonable prospect of usefulness? In fact, what is it but tempting and provoking the Most High to withhold that blessing, without which Paul might plant and Apollos water in vain, if we enter into the service of the sanctuary, under the burden and impediment of any defects and disabilities, which patient labor and diligent attention might have removed and overcome? The sacrifices and offerings which were presented unto God, under the Mosaic law, were, in very many instances, but small, and of little value in themselves,—'a pair of turtle doves, or two young pigeons.' But he who brought them was charged to see to it, that they were perfect in their kind. The Scripture brings a high charge of profane contempt against those who have neglected to do so. 'Ye brought the torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed *be* the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of Hosts, and my Name *is* dreadful among the heathen."—(Mal. i. 13, 14.) Does not such a passage, by plain and unquestionable inference, condemn the conduct of those, who would enter into the Ministry, without taking due pains to overcome those defects, whether natural or habitual, which would interfere with their usefulness, and which would tend, with too many of their hearers, to bring their ministry itself into contempt?

"And here let me add one word of warning, which, to some, may be highly important. You are disposed to rely very much upon that energy and earnestness of soul, which will, as you think, abundantly compensate for all defects. I value them most highly. I especially desire to see every Minister of Christ thoroughly in earnest; so much so, that no one who ever hears him, can doubt for one moment of his earnestness and sincerity. But, let me tell you, young man, that this very earnestness, which is so unspeakably important,—if it be not under the guidance and control of sober judgment and wise regulation,—may not only betray you into offensive extravagances; but may also beguile you into a large amount of useless exertion, in which you will waste your strength in vain, and wear yourself out with unprofitable toil, that only hinders, instead of promoting, your intelligibility, and the effects which you desire so ardently to produce. It may be safely affirmed, that those who injure their health, and wear out their feeble bodies prematurely, by excessive exertions in the discharge of their ministerial duties, almost without an exception do this, not by any needful or legitimate exertion, but by an injudicious and most needless waste of strength: while, in truth, with far less exertion, were they well instructed, they might be better heard, and far better understood."

So much for the moral and physical importance of the subject. For particular information, and illustrations, we must refer our readers to the volume itself; and we hope that Mr. Thelwall will publish some of the Lectures delivered to the Students at King's College.

THE CHURCHMAN.

NEW YORK, SATURDAY, JAN. 24, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Jan. 10, 1852.

Progress of the Christian Church.

Continued

We resume the consideration of this subject. As it is our intention to give a very general view of the conquests achieved over pagan nations, by the servants of the Cross, we forbear to enter into minute particulars. We trust, however, that those who feel an interest in these glorious proofs of the faithfulness of Christ, and the devotion of his servants, will make more thorough investigations, and study the ample details given by Church historians.

The eighth century is made illustrious by the labors of Boniface, the Apostle of Germany. He was a native of Devonshire in England, and his name originally was Winifrid. At the early age of five years he entered a monastery, and received the usual education of a monk of that period. At the age of thirty, he devoted himself to the missionary cause, and first labored in Friesland, but without success, from the hostility of the King Radbod. He returned to England, but his active mind could not rest, and he projected a mission to Germany. He first, however, visited Friesland a second time, Radbod being dead, and afforded great aid to Willibrord the aged Bishop of Utrecht. He then went to Rome (723) was consecrated a bishop and received the name of Boniface. He traversed Gaul, was aided by Charles Martel, and first proceeded among the Hessians, and thence to the Thuringians. He erected eight Bishoprics—four in Bavaria, Saltsburg, Freisingen, Regensburg and Passau—and four elsewhere, Wartzburg, Eichstadt, Bamburg, and Erfurth. The Archbishop of Mentz, was deposed in 745, by a provincial council, for having slain a man in single combat, and Boniface was appointed to the vacant see. He held several councils and always professed the utmost veneration for the See of Rome, and practiced strict obedience to it. In 754 he undertook another mission among the Frieslanders, and was cruelly martyred by them, with fifty-two of his companions. It is manifest that great strength accrued to the Roman See from these conversions under its auspices, and they made the way more clear for the extravagant assumptions which were afterwards put forth by ambitious pontiffs.

Others labored also for the conversion of the German nations. Corbinian, a French Benedictine, sought to instruct the Bavarians, and became Bishop of Freisingen. Pirmin labored in Helvetia and Alsace. Lebwin, an Englishman, took the Belgae as his sphere of labor.

Charlemagne, with pious zeal, undertook the conversion of the Saxons, an extensive and formidable nation in the north of Germany. The first efforts of the missionaries proving unsuccessful, the monarch assayed the force of arms, completely defeated them, and forced them to embrace Christianity. It is to be feared that the change under these circumstances was more nominal than real. The Huns of Pannonia were dealt with in the same manner.

The conquest of Spain by the Saracens (714) was a severe blow to the Church in that country: they also subdued Sardinia, and miserably ravaged the coasts of Sicily and Italy.

The heretical Nestorians continued their exertions in the East, especially in Tartary.

In the ninth century efforts were early made for the conversion of the Danes and Swedes. Harold, a King of Jutland, having been expelled his kingdom, promised Lewis le Debonnaire, of France, to embrace Christianity, on promise of assistance in the recovery of his kingdom. Having been baptized in 826 he took out with him Angsarius of Corbey in Saxony, and Autbert, of Corbey in France, who were very active and devoted in their work, and highly successful. The latter soon died, but Ansgar prosecuted his labors in Sweden, and finally become bishop of Hamburg, in Germany.—While he lived he took frequent journeys among the Danes, Cimbrians, and others, and brought many into obedience to the faith.

About 850, Methodius and Cyril (or Constantine) preached the Gospel in Mòravia, converted the King Radislaus, and established schools and monasteries. They had previously labored in Bulgaria. These were sent out in the first instance from Constantinople, but Methodius appears to have been consecrated bishop at Rome. A warm contest subsequently arose between the German clergy, and the adherents of Methodius, respecting the use of the Sclavic ritual, but Pope John VIII allowed it on the representations of Methodius.

The Bohemians also were converted during this century, and their King, Borsivoi, was baptized toward its close.

The Dalmatians sent an embassy to Constantinople, and solicited the extension to them of the benefits of Christianity. Greek priests were sent to instruct them. The foundation of a Russian mission was also laid under the auspices of the emperor Basil, the Macedonian, and an Archbishopric established at Kiov.

The Northmen did much injury to the Church in Britain, France, Germany, and even Italy, by their piratical incursions; but Godfred, one of their chiefs, having conquered Friesland, married a daughter of the French King Lothaire, and became a christian, as did the bulk of his followers.

In the 10th century, Rollo, a celebrated Norman chieftain, conquered a large part of Neustria, in France, which was ceded to him and became the province of *Normandy:* he married Gisela, a daughter of Charles the Simple, and was baptized under the name of Robert. From him descended the Dukes of Normandy and Kings of England.

Micislaus, Duke of Poland, was, through the instrumentality of his wife Dambrowka, a Bohemian princess, induced to embrace Christianity. The Roman Pontiff sent Ægidius, Bishop of Tusculum, with a numerous staff, and by their labors were established two archbishoprics and seven bishoprics. In Russia, the Duke Vladimer having married Anna, sister of the Greek emperor Basil, was converted to the faith, and assumed the name of Basil at his baptism. The Russians, who had mostly relapsed into heathenism, followed the example of the sovereign. This nation has since been the great bulwark of the Greek Church.

The Hungarians under their king Stephen, were very generally converted towards the close of the century. He completed the movements made by his grandfather and father to that end; he established many bishoprics with ample endowments, erected churches, and obliged the whole nation to renounce idolatry.

In Denmark about the middle of the century, Harald having been vanquished by the emperor, Otto the Great, was compelled to embrace Christianity, and was baptized by Adalsag, archbishop of Hamburg, who was thus enabled to prosecute the conversion of the Cimbrians and Danes with good success. His son Sweyn at first persecuted the Christians with great fury, but finally was himself converted, having for a time been an exile among the Scots.

The conversion of the Norwegians commenced in this century. King Hagen and his successors entered upon the work (933) but with small success; but Olaus Tryggveson, at the close of the century, made great efforts, and *compelled* the people to profess Christianity. From Norway it extended to the Orkneys and to Iceland, and even to Greenland.

The Emperor Otto in Germany was very active in this cause. He founded many new bishoprics, and erected many convents and schools. In this he was zealously aided by his wife Adelaide.

The ravages of the Saracens and heathen Northmen were continued during this period, and the Prussians and other barbarous tribes inflicted great injuries on their Christian neighbors.

In the eleventh century, great endeavors were made to convert the Prussians and Wends by Boleslaus, king of Poland and his successors, but without much success: they murdered Bruno, Boniface, and other missionaries sent among them, and repelled the military forces sent to subdue them. The conversion of the Russians was prosecuted by their pious sovereigns, as also that of the Danes and other northern countries.

At the close of this century commenced the famous *crusades.* Jerusalem was captured by the Christians under Godfrey, Duke of Bouillon, 1099, and a kingdom established which lasted about a century.

In the 12th century Christianity was propagated among the Pomeranians, through the exertions of the devoted Otto, Bishop of Bamberg, (1126), and Adalbert was appointed their first Bishop. Valdemar I. greatly extended Christianity among the Danes, and conquered the island of Rugen. The Finns were subdued by Eric IX. of Sweden, and enforced to embrace Christianity, but they subsequently massacred Henry, Archbishop of Upsal, who was set over them, and relapsed into idolatry. The Livonians, after a long resistance, were conquered by German forces, headed by the Bishops Mainhard and Albert, particularly the military order of *Knight's sword bearers*, and also made to profess the Christian faith. The Slavonians on the shores of the Baltic were also subjugated, by Henry the Lion, and Vicelen of Hameln labored for thirty years among them with great zeal and success.

On the other the kingdom of Jerusalem was overthrown, and the holy city was taken in 1187, in spite of the powerful endeavors of the European powers to maintain it. Prester John, also, a Tartar sovereign in the East of Asia, was converted by the Nestorians, but his successor David was overthrown by Genghis Khan, and their influence was subverted.

P. E. CHURCH HISTORICAL SOCIETY.—We have recently received the first volume of the Publications of this Society, from Messrs. Stanford & Swords, the Publishers. It contains several documents of great value in American Church History. The narrative of the labors of Keith and Talbot, with their correspondence, sheds great light on the early history of the Church in these Colonies; and Keith's Journal is also published. The Rev. Mr. Franklin has written an excellent account of the Non Juring Episcopate, and Dr. Hawks has republished a *resume* of the attempts to obtaih a bishop for the Colonies, which appeared about twenty years since. There are lists of the clergy previous to the Revolution, which embraces many names of note in their day, and the record of whose worth and devotion is not yet extinct. The number of members is so small, that we fear the present publication will not have a successor for some time. The more numerous they become, the more frequent will be the issues of the Society.

SPIRIT OF THE TEMPLE AND THE CROSS.—A literary friend has kindly furnished us with a series of Poems, under the above title. The first poem entitled "*Paradise,*" will be found on the first page. The design of the author is to combine the spirit of the two dispensations, by embracing in his pieces the most prominent events and characters in the Old and New Testaments. The beautiful specimen

of poetic talent and graceful fancy which adorns the columns of the present number, gives bright promise to what is to come, and we think will secure the attention and promote the gratification of our numerous readers.

In future the heading will appear with the pieces, which will also be numbered for the convenience of reference. The heading did not reach us till too late to use this week.

Foreign Intelligence.

Since our last, the *Asia* has arrived at this port with several days later intelligence.

The official statement of votes for the French President is announced as follows:—

Oui, 7,439,216; *Non*, 640,737.

It is said, however, that they have been counted with so much precipitation in the office of the Minister of the Interior, that grave mistakes have been committed, and the majority will be diminished, when it is accurately ascertained.

The correspondent of the *Morning Chronicle* says:—

The Government is anxious that the re-election of Louis Napoleon should be celebrated with becoming pomp, and you would have seen from my letter of this morning that the aid of the Church is to be called upon to give solemnity to the occasion. A great religious service is to take place in the Cathedral of Notre Dame, at which the whole of the public authorities, from the President of the Republic downwards, will be present, and in which thanks will be offered up to Heaven, for the success of the *coup d'etat*, as well as for the victory gained by Louis Napoleon against the unresisting *bourgeoisie* of Paris. I have already informed you that in the first instance the Archbishop of Paris refused to set aside a day for a *Te Deum*. We are not yet informed whether he has given his consent to the ceremony now announced, or if it will take place contrary to his wishes.

We find by a later paper that it was celebrated with great *eclat* on New Year's day, but have no room for details this week.

It also quotes from the *Bulletin de Paris*:—

"The President of the Republic is at present occupied with drawing up the Constitution. It is rumored that the election of the legislative bodies is to take place towards the end of January. There is to be a representative for every 100,000 inhabitants. The suffrage is to be direct, and the representatives are to be named for five years. A slight modification is spoken of in the Cabinet; M. de Morny, it is said, is to pass to the department of Foreign Affairs, and M. Baroche to the Interior."

The *Siecle* says:—

"In contradiction to the assertions of several journals that M. Thiers is in London, it is now stated as positive that he is at Brussels. M. Thiers is said to have demanded from his family his notes and papers to continue his 'Histoire du Consulat et de l'Empire,' which he has the intention to terminate in a short time. They have been conveyed to him by his secretary."

The President of the Republic, in answer to the address of the Consulate Commission, on presenting him with the national votes, said, "France has comprehended that I departed from legality to return to the right. Upwards of seven millions of votes have absolved me. My object was to save France, and, perhaps, Europe, from years of trouble and anarchy. I understand all the grandeur of my mission. I do not deceive myself as to its difficulties, but with the counsel and support of all right-minded men, the devotedness of the army, and the protection which I shall solemnly beseech Heaven to grant me, I hope to secure the destinies of France by founding institutions responding to the Democratic instincts of the nation, and the desire of a strong and respected government to create a system which re-constitutes authority, without wounding the feelings of equality, or closing any path of improvement, and to lay the foundation of an edifice capable of supporting a wise and beneficent liberty."

The Queen of Spain has favored her subjects with an Infanta.

We copy a statement of some interest from the Roman correspondent of the *Chronicle*:—

The Bishop of Gibraltar is still here. His lordship has held some private confirmations. As regards the establishment of a Protestant church within Rome, to which I alluded in my last, a petition has been drawn up, and is being signed by the British residents here. It is addressed to the Roman Cardinal Secretary of State, and demands the permission to build a Protestant church within the walls, the necessary funds being ready. This is the only step that has been taken in this matter as yet, and it is to be doubted whether it will prove successful, as, to judge from precedents, the Papal Government is obstinate in refusing this concession. However, *tempora mutantur*, and what was refused once may perhaps be granted now.

The pervert, Mr. H. W. Wilberforce, has been appointed Secretary of the *R. C. Irish Defence Association*. This has met with warm opposition from the Irish members whose motto is "Ireland for the Irish," and a very pretty quarrel is the result. The intended appointment of Dr. Newman as President of the new Irish R. C. University has increased the flame. The organ of Dr. John McHale uses some very severe language in referring to the "policy of fusing together not only the nationality but the Catholicity [?] of the two countries." It is said also that the aforesaid John is at variance with Dr. Paul Cullen on this point, as the latter favored Mr. Wilberforce.

The English Churchman announces that the Rev. W. J. E. Bennett, late of St. Barnabas, has been presented to the living of Frome Selwood by the trustees of the Marquis of Bath, who is a minor, and says, "Most heartily do we hope and trust that this appointment may prove to both pastor and people and to the Church at large, a source of spiritual blessing and consolation, which shall redeem and obliterate the mistakes and misunderstandings of the past."

Secession from the Church of England of a Clergyman and his Congregation.—Yesterday morning the Rev. Tenison Cuffe, M. A., who has been for some years past the minister of Carlisle Episcopal Chapel, Lower Kennington-lane, publicly announced from his pulpit that he had ceased to be a clergyman of the Church of England, having been joined in that step by his congregation assembling in that chapel. Carlisle Chapel has, up to the present time, been in connection with the Established Church, and was duly licensed for the performance of divine service by the Bishop of Winchester, in whose diocese it is situate. A few weeks ago it became generally known that Mr. Cuffe and many of his friends were about to break off their connection with the English Church, and it was expected that a chapel would be erected for him somewhere in the neighborhood of Kennington, where he was so generally known. However, on the 19th of the present month, arrangements were made that Carlisle Chapel should be no longer episcopal, and that Mr. Cuffe should, under the altered circumstances of the case, again be its minister.—Accordingly, yesterday morning was fixed for explanations on the part of the reverend gentleman; a circumstance which excited much interest, and drew together a large congregation. Mr. Cuffe, having read portions of the Church Liturgy, ascended the pulpit, and selected for his text the words of St. Paul to the Corinthians—"We preach Christ crucified," &c. In the course of his sermon he stated that he had left the Church of England because the doctrine of baptismal regeneration was taught in her formularies, and held by the Prayer Book to be a fundamental principle. There could be no doubt whatever that baptismal regeneration was distinctly taught by the Church of England.—The well-known case of Gorham against the Bishop of Exeter awoke him from the state he was in. During the long discussion which took place, there was not a single Scripture reference either by the plaintiff or defendant; all that was thought about was what great men of the present and former days had said about the matter. Neither side opened the book of inspiration to ascertain what was there taught upon the subject. He objected to the Church of England because it forbade him to recognize the orders of men of high eminence and purity of life simply because they were members of another communion, but with whom he should now be able to associate. When some of those great men were in London they were prohibited from preaching in the pulpits of the Established Church, although they would have conferred honor on any institution. Again, he objected to the union of Church and State, and considered that the State ought not to dictate to the Church. There was nothing in the history of the first three centuries or in the Scriptures to warrant the union of the two, and he believed that if the Church were separated from the State, it would prove a great blessing to both. For these and other reasons he retired from the Church of England, and joined Lady Huntingdon's Connexion. He was not afraid or ashamed to acknowledge having become a Dissenter, and he did not regret the step he had taken. He should continue to use the Liturgy of the Church of England, because he greatly admired it, making, however, here and there some alterations. The Church of England repeated the Lord's Prayer several times during the course of each service; whereas he should strike it out in all cases except one. In celebrating the communion he should observe the form set out in the Prayer Book; and he invited all, whether Churchmen or Dissenters, to join with him in that solemn rite. The congregation generally express their concurrence in Mr. Cuffe's views, and have determined on remaining with him in his new capacity of a dissenting minister. Mr. Cuffe is a graduate of Trinity College, Dublin, and was for some time vicar of Colney Heath, near St. Albans.

The parish church of Burton was opened on Sunday, after being closed for Divine worship for nearly a century and a half. The Burton estate, on which the church is situate, has been for (we believe) nearly two centuries in the hands of Roman Catholics, and from this circumstance, we have no doubt, the church was closed. It was determined by the few inhabitants of Burton to have the church opened. A liberal subscription was entered into (which the Lord Bishop of the diocese joined), to renovate the sacred edifice, and on Sunday last was witnessed the novel spectacle. The Rev. Mr. Knight, from Bognor, officiated on the occasion, and preached a very impressive sermon to a full and respectable congregation from the epistle of the day, "The Lord is at hand."—*Sussex Express.*

Newfoundland.—The *Newfoundland Times*, of Nov. 25, mentions that the bishop had presided at the annual meeting of the Newfoundland Church Society on the 12th, and that in opening the business of the meeting his lordship gave an interesting account of matters which had recently come under his lordship's notice in the other dioceses of British North America and the United States. His lordship informed the meeting also that one subject which had much engaged the deliberations of the bishops assembled at the late conference at Quebec, had been the means by which each bishop in his separate diocese might best obtain the benefit of the co-operation and counsel of laity as well as clergy, in matters connected with the temporal welfare of the Church. In one of the resolutions passed at the meeting of the Newfoundland Church Society, a trust is expressed that the result of his lordship's conference with the other prelates of the Church in British North America may tend to the glory of God and the edification of His people; and the meeting, in another resolution, hailed with thankfulness the completion of the 150th year of the existence and labors of the Society for the Propagation of the Gospel in Foreign Parts, pressing on the members of the Church throughout the colony the duty of contributing to the objects of that venerable society.

The Duty of Churchmen towards the Church.—The last half-year has seen some sad attacks made in high quarters upon principles that should be dearer to us than life itself. We mean not only the assault upon choral services in a quiet village in Kent, and the disgraceful circumstances attending it, but the declaration (which cannot be explained away) that episcopacy is not essential to the constitution of a Church, and episcopal ordination not absolutely required for ministration in things divine. Thus one doctrine after another is being denied—attack after attack is being made upon the faith. Let, then, the Churchmen of England arise as one man, and vindicate that which is impugned. We shall be forced to do it at last. Better do it at once than leave it until it be too late.—Don't say you have nothing to do with it—you have; the faith is your heritage. You must not let year by year pass away in cold, dead lethargy; you may sleep too long. Rally round and support, heartily and earnestly, all those who are defending the citadel. There is much to cheer us 'mid all: we cannot look on everything as dark and comfortless. Truth is making way, gradually, slowly, yet we hope surely. Truth will advance, if those who hold it are prepared to do so, at all hazards.—Churchmen of England, let your voice be heard proclaiming that you will not rest until the Church has her own assembly, in which she may speak, and through which she may act. Claim for her an increased episcopate, not chosen by the Prime Minister, and forced on the Church, whether they hold the faith or no. Let S. Stephen's know that you will have more than a Church upon paper—a living Church, alive to her privileges, and maintaining her prerogatives. Then, though you may have to wait in patience, you will conquer; the night of mourning will lead to the day of joy. Only falter not in your allegiance: fear not, doubt not, but work and hope, work and pray, work and bide patiently God's time, and all may yet be well; for He that is with us is more than all that are against us—the God of Jacob is our refuge!—*The Churchman's Companion* for December.

The following questions are, it is stated, to be submitted to the clergy of the Diocese of Oxford, invited to meet their Bishop at Cuddesdon:—

"1. Can we agree upon any rules touching the administration of baptism which may tend to promote uniformity of practice, and to awaken our people's attention to the importance of the holy ordinance?

"2. Can we agree upon any fixed time for baptism;—*e. g.* after the second lesson in all cases on one fixed Sunday in each month: and with what adaptations, if any, to the needs of populous places?

"3. Can we agree on any rules—First, for requiring notice of baptism according to the rubric? And secondly, for refusing sponsors of openly immoral life?

"4. How can we best bring home to the sponsors a sense of their duties connected with—First, the ordinance of baptism; secondly, the education of the children; and thirdly, their confirmation?

"5. How can we best carry out the intention of the canonical prohibition of parents being sponsors?

"5. What modes can be adopted for awakening and directing a sense of parental responsibility touching holy baptism?"—*Guardian.*

The *Daily News* states that the Bishop of Exeter has forbidden the Rev. H. Newton from officiating in his diocese, having found, on examination, that his views on baptismal regeneration were unsound. Mr. Newton had been appointed to the curacy of St. Thomas's, Exeter, with the approval of the Church Pastoral Aid Society. [Good. Ed. Ch'n.]

"The Bishop of Gibraltar arrived in Rome a few days ago, on his way to Malta. The object of his visit to Rome is stated to be the promotion of the project for building a new English church within the walls, which was alluded to in Parliament last session. I have on a former occasion sent you an account of the result of investigations made here with that view, and am sorry to say differences which have arisen between the Bishop of Gibraltar and the Church committee here seem to oppose further obstacles. The English Church committee consists of two or three persons, who are, I believe, self-appointed, the Right Hon. John Nicholl, M. P., being the most influential person. These gentlemen have repudiated the Bishop's authority, and, consequently, endeavored to place the congregation in a state of separation from Episcopal superintendence. For this, it appears, they plead the authority of Lord Palmerston and the Archbishop of Canterbury, whose opinions on the legal part of the question are in favor of the views entertained by Mr. Nicholl. The friends of the Bishop, however, state that he has never laid any claim to legal authority, but has placed the whole question of his superintendence on the ground of scripture and primitive authority: and that, as the committee have repudiated this, he declines officiating in the chapel, or holding any ecclesiastical intercourse with them. The congregation in general seems, up to the time of the Bishop's arrival, to have taken little interest in the doings of the committee. It is greatly to be regretted that such an occurrence should have happened in a place like Rome, and at a season of such peculiar religious excitement as the present, when peace and unity are more than ever valuable. The English nation distinguishes itself abroad by establishing places of worship in every town where even the smallest congregation is to be convened; but Church quarrels, it is to be lamented, are of frequent occurrence, and give foreigners but a poor idea of our union. Divine service was celebrated last Sunday in two different places here: at the regular chapel, by the Rev. Mr. Woodward, the appointed clergyman; and in a private dwelling, by the Bishop of Gibraltar—the congregation being thus already in part divided between the two. And this at Rome, the capital of the Papal Church!

"P. S. Since writing the above, I have received information to the effect that though there is no prospect of a reconciliation between the Bishop and the existing Church committee, there are good reasons for believing the foundation of a Protestant Church within Rome to be probable."—*London Morning Chronicle.*

Educational Prizes.

We insert with the utmost pleasure the following instance of munificent liberality on the part of an enlightened advocate and friend of sound education:

At a stated meeting of the Trustees of the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, held in the Vestry Office of Trinity Church, in the City of New York, on Tuesday, the 4th day of November, A. D. 1851:

Present, Mr. William Bard, Vice-President; the Rev. Drs. Berrian, McVickar, Higbee, Wainwright, Seabury, Price, Haight, and (S. R.) Johnson; the Rev. Mr. Pardee, Messrs. DePeyster, Harison, Van Wagenen, Mitchell, and McDonald.

The Rev. Dr. McVickar made a proposal to the Board to found two Annual Seminary Prizes in Columbia College, upon the following schemes, which he read, viz.

SCHEME OF TWO ANNUAL SEMINARY PRIZES.

To be founded in Columbia College, by the Society for Promoting Religion and Learning, &c., and for which an endowment of $1,000 is herewith provided on the following conditions:—

I. The first to be entitled, the Society's Greek Seminary Prize, of Thirty Dollars, to be annually competed for, among such members of the graduating class as shall have given in their names to the President, at least one month previous to such competition, as candidates for the General Theological Seminary of the Protestant Episcopal Church. The examination for such prize to be held publicly in the Chapel, and separate from the General College Examination. To be on:

1. The Epistles of the New Testament, (in Greek,) "ad aperturam Libri."

2. On some one of the Early Greek Fathers, to be designated at the time of noticing the prize; or, if none be designated, then upon some portion of *Chrysostum* or *Athanasius*, at the choice of the student.

The decision to be with the President and Greek Professor, in the same manner as the other special College Testimonials are decided.

II.—The Second to be entitled, the Society's English Seminary Prize of *Twenty* dollars, to be annually competed for as before, and to consist in the production of an Essay (to be publicly read, or not, as the President may determine) of the ordinary length of a pulpit discourse, on some subject connected with the course of "Evidences" on which the class has been engaged, such subject, to be selected by the Professor of the "Evidences," and given out by him at the time of notice, and the prize to be adjudged, as before, by the President and Professor of that branch, such decision to have respect to,

1. The General Ability and soundness of the Essay:
2. Its Logical and Demonstrstive Form; and
3. The Pure Saxon Style and Idiom in which it is written.

Notice of the above Prizes, with their conditions, to be publicly given out in the Chapel, each year, at the Commencement of the Closing Term of the Senior Class; and each Student giving in his name, as "competitor" to designate the prize for which he contends, and to be confined to the choice then made.

The names of the successful candidates in both prizes to be enrolled in a suitable book, to be provided and kept for that purpose, lettered appropriately, and kept on the Library Table, and, also, to be announced, with other honors, on Commencement day. Payment of the above prizes to be made by the Treasurer of the Society, on certificate of the President, of the name of the successful candidate, and the fulfilment of the prescribed conditions; the same being enclosed in a personal letter from the candidate himself, stating his intention, of entering the Seminary at the opening of the ensuing Term, and such payment not to be taken into account in the payment of any stipend allowed to such scholar, on the part of the Society itself.

The names of the successful candidates to be also recorded honorably in the Society's books.

"In case of "Lapse," on the part of the College, in the bestowment of one, or both, prizes, then the amount of such prize, or prizes, is not to pass into the General funds of the Society, but to be specifically appropriated by the Board, in such manner as they may deem best for furthering the end designated by this endowment, viz.: that of enlarging the numbers and advancing the scholarship of Candidates for the Ministry within the Theological Seminary of our Church, educated in Columbia College.

New York, 1st November, 1851.

P. S.—With a view to render the above endowment available for the ensuing Graduating Class, interest is added on the endowment, from 25th July last to date: as, also, Five Dollars for the purchase of a Record Book for the College.

Resolved, That Dr. McVickar's proposition be accepted.

Resolved, That the thanks of the friends of Christian Education generally, and of this Board in particular, are due to Dr. McVickar, for this his generous devotion of money to the promotion of the great objects of this Society; and that he accordingly be requested to accept the expression of the gratitude of the Trusteees.

Afterwards, in the same meeting:

The Treasurer reported that he had received from the Rev. John McVickar, D. D., the sum of one thousand dollars, with interest thereon from the 25th day of July last, for the establishment of the two Annual Seminary prizes in Columbia College, offered by him to this Board at this meeting, and by it accepted.

Ordered—That the Secretary do cause the scheme of such prizes, and the proceedings of this meeting in relation to the same, to be printed for the use of the Society.

Extracts from the Minutes,
Wm. H. Harison, Sec'y.

At the same meeting the Rev. Dr. Creighton and George Templeton Strong, Esq., were elected to fill vacancies in the Board of Trustees.

New Publications.

Historical Commentaries *on the State of Christianity during the first* 325 *years from the Christian Era.* From the Latin of Dr. Mosheim. In two vols. Translated and edited by James Murdock, D. D. New York: Published by S. Converse.—1851. Pp. 561 and 524—(1085).

Dr. Mosheim's latest work, *Commentarii De Rebus Christianorum ante Constantinum Magnum*, was published a short time before his death, and contains the maturest fruits of a long life of learned and profound historical study and investigation. It is far superior in value and fulness to his well known work on Church History, but until recently has been suffered to remain in its Latin dress exclusively—unknown to the English reader. A part was translated by Mr. R. S. Vidal as early as 1813, and he completed three small volumes, the last of which was published in 1837, and corresponds to the first volume of the edition before us. Dr. Jas. Murdock, the able translator of the Church History of Mosheim, undertook the completion of the task, and has fulfilled it very satisfactorily. The translation of Mr. Vidal has been much condensed and improved; and a copious index at the close of the second volume will be found very convenient for reference.

The author will not of course be taken as a guide for the Churchman in his views of Church polity and ministry. He seems to think that the change from the Presbyterian to the Episcopal regimen was gradual and the work of time and innovation—contrary both to the voice of history and the dictates of human nature. His account of the early heresies is very minute and comprehensive, and should be read by every one who wishes to form a clear idea of the formidable enemies with which the faith of Christ had to contend.

The volumes, handsomely printed and neatly bound in cloth, are sold at the low price of $4 the set. We thank Mr. Converse sincerely for affording us the privilege of reading them in so respectable and commodious a form, and we doubt not that many, both clergy and laity, will be glad to avail themselves of the same opportunity.

Lectures on the History of France. By Sir Jas. Stephen, Prof. of Mod. History in the University of Cambridge. N. Y.: Harpers. 1852. Pp. 710.

These Lectures, the author informs us, were hastily composed in the years 1849 and 1850 for the benefit of the students of the University, who, according to his statement, are very deficient in French. They give a neat and clear statement of the causes of the fall of the Merovingian and Carlovingian dynasties; the influenee and operation of the feudal system in France; the rise of the municipalities and their effects; the constitution of the Parliaments, States General and other bodies; the finances and revenues; the gradual progress to absolutism of the royal power; the Reformation; and the monarchy as administered under Henry IV, Richelieu, and Louis XIV.

We have found much pleasure and we trust profit also in reading the first part of this volume, which sheds much light on the early history of the French nation, and forms a good introduction for one who intends to go more deeply into the subject. The latter portion will probably be found more interesting to the general reader, as containing more of history with brilliant biographical sketches and notices of literary men, and less of dry and unattractive, though highly useful, constitutional and municipal details. The volume before us cannot be considered as a manual of French history; but as lectures or essays on important points, it may profitably be consulted. The author is highly distinguished for talent and learning in English circles, and we trust hereafter may produce a standard work on the subject and nation for which he evidently feels a deep admiration. He writes with an evident desire to be candid and impartial—excessively so when religion is the theme—and sometimes fails when the Church or the clergy are spoken of. This, however, is not wonderful, considering that he is a Whig liberal both in State and Church.

The Ecclesiologist for January contains an appropriate introduction to this first number of the fourth volume; an impressive form for the *Restauration of Churches*, from the Irish Prayer Book, used in case of partial destruction of a church, or where it has been rebuilt on an old foundation; Domestic Chapels; Review of Pugin on Chancel Screens and Rood Lofts; Short notes on Chanting the Psalms; The Wooden Churches of Norway; Ecclesiology of Country Churches—description of the Church at M——, in New Jersey. Churches needing Communion Plate will find practical directions for obtaining handsome and reasonable sets in this number.

The Bibliotheca Sacra *and Biblical American Repository* for January announces that it will hereafter be edited by Profs. Edwards and Park, and Mr. A. H. Taylor, of Andover, assisted by Profs. Robinson and Smith, of New York; Hadley of New Haven; Day and Allen, of Cincinnati, and Rev. J. M. Sherwood. The arrangements have been completed for this purpose. Contents—1. The Resurrection of the Body, being a reply to a seemingly sceptical article in the Democratic Review, and which was refused an insertion in the latter; 2. The Sin Offering, translated from a German review of Bachis' "Symbology of the Mosaic Cultus:" 3. Hebrew Criticisms on Ps. 22. 17, and 8. 2, by the late Prof. Stuart. They are marked by the accustomed learning and acuteness of the veteran philologist and may be regarded as the latest effusions of a pen which has done much good service in the cause of Biblical philology and criticism. 4. The four Gospels and Hegelian assaults upon them, devoted to an accurate account of the Apocryphal Gospels, and their comparison with the Canonical; 5. The Kingdom of Congo and the Roman Catholic Missionaries; 6. The Theology of Richard Baxter; 7. New England Theology, with comments on a third article in the Princeton Review on Prof. Park's Convention Sermon; 8. Book Notices; 9. Correspondence.

The North American Review for January (Boston), sold in New York by C. S. Francis & Co., has appeared. Contents—1. Latham's English Language; 2. Pius IX. and the Revolutions at Rome; 3. Campbell's Lives of the Chief Justices of England; 4. Kent's Commentaries on American Law; 5. Modern French Painters; 6. James Fennimore Cooper; 7. Eaton's Annals of Warren, or Commercial Intercourse with British America; 9. English Travellers of Rank in America—Lord Carlisle and Lady E. S. Wortley; 10. Newman's Political Economy; 11. Critical Notices. The subjects of these ably written articles are, it will be seen, agreeably varied.

Arvine's Cyclopædia of Anecdotes.—Nos. 3 and 4 have been published by Messrs. Gould & Lincoln, Boston. They contain a vast fund of amusing particulars under the heads of Dramatic Authors and Managers, Eloquence, Fiction, Literary Frauds and Forgeries; History and Historians; Grammarians; Librarians and Libraries; Longevity; Manuscripts; and Memory. We cannot but commend the goodness of the type and paper.

No. 19 of Lossing's Pictorial Field Book of the Revolution has been published by Messrs. Harper. The attack on Fort Mifflin, the battle of Germantown, and the sufferings of Valley Forge, are the most prominent subjects in this number.

They have also issued Nos. 16 and 17 of Mayhew's London Labor and London Poor.

We have received the Introductory Lecture before the Mechanics' Library and Reading Room Association, Burlington, by Bishop Doane; which, written with his accustomed felicity of expression, suggests a profitable train of thought as to what useful knowledge really is, and how it is the handmaid of religion.

We have received from Messrs. Francis & Loutrel a very neat *Daily Journal* in folio form, and also a copy of their Pocket Memorandum Book for 1852; each excellent in its way, both in paper and finish, and for which we return our acknowledgements.

From the Christian Intelligencer.

The Aztec Children.—We have just paid a visit to this wonderful pair, and must pronounce them the greatest living curiosities we ever beheld. However great the romance of "Gulliver's Travels," there is no romance here, but a perfect living reality in two of the most wonderfully small Lilliputians ever seen in this part of the world: and in this, we think, every one will agree with us who will go and gratify their own curiosity, which they can for the very small sum of twenty-five cents, at the Society Library, in Broadway, corner of Leonard street. The girl is about ten, and the boy about seventeen years of age, weighing about as many pounds. A pamphlet can be had, giving an account of these children. We have read it with great interest, and of its entire veracity we have not the shadow of a doubt. We examined them minutely, we saw their pranks for more than an hour. We felt their weight, examined their hands, their heads, their limbs, and doubted not for one moment that these were in very deed human beings, as really as any biped that walks Broadway, although they never have been taught an articulate sound. That they can be taught to speak, and reason too, we have no doubt. There is a keen expression in the eye, and a development of brain sufficient to warrant us in making the assertion. The posterior part of the head has evidently been compressed, being somewhat flattened, but for what purpose we are unable to say.

Some have an idea that they are but specimens of deformity, and somewhat revolting to look upon. This is wholly a mistake. They are perfectly formed in every respect, neat, clean, and playful as kittens. The features of the girl, we really think, are sweet, and the eye of the boy as clear as that of a gazelle. Their hair is as soft and fine as flax, and at the same time black as jet, while the skin, being a dark brunette, is as fine as silk.

The Ninth Soiree Musicale of Mrs. E. G. Bostwick, on Saturday evening last, was a brilliant affair. The saloon was crowded to its utmost capacity, and the entertainments were of a high order.—Mrs. Bostwick repeated the pretty song "Spring Time is Coming," and executed with great effect the fine cavatina "*Ernani involami*," and also the beautiful piece, "*Let me wander not unseen*;" all which were received with loud and well-deserved applause. She also was spiritedly supported by Signor Vietti in the duetts "*Qual mare, qual terra*," and "*Mira la bianca luna.*" Another feature of the evening was the solo performance of Madame Szpaczek, a Hungarian lady, on the piano; she played with grace, force, and brilliancy of execution, and was warmly greeted and applauded. We are glad to see that these most agreeable concerts are so properly appreciated.

Diocesan Intelligence.

New York.—*Episcopal Services.*—The Right Rev. the Bishop of New Hampshire will commence the performance of Episcopal Duties in this Diocese in the second week in Lent. He will hold a General Ordination on the Second Sunday in Lent, March 7th, in Emmanuel Church, in this city. During the residue of Lent he will administer Confirmation in a number of the Churches in New York Brooklyn, and Williamsburgh; and immediately after Easter he will officiate in the Churches in Richmond and Queens Counties, and those in Kings County, out of the cities. The usual notice will be given to the Rectors.

Pennsylvania.—*Society for the Advancement of Christianity in Pennsylvania.*—We take great pleasure in making public the appended Report of the Finance Committee, in accordance with a request of the Board of Trustees.

This report, showing the increasing prosperity of this Society, will afford great pleasure to those of our readers who know how nearly the growth and extension of the Church in Pennsylvania have depended upon the faithful and charitable work of the Advancement Society. Honor to the noble men whose large hearts and wise heads, first established it; equal honor to those whose faithfulness and prudence, have so carefully guarded its interests for many years.

We rejoice also, in publishing this report, because of the good news it will bear to many a laborious and devoted Missionary. They will feel that their interests and cares, and trials, are not without sympathy. The Board of Trustees have been guided by principles, which we esteem just and honorable, in wisely applying their enlarged means to the increase of the stipends of their existing missionaries, rather than to the increase of their numbers. Far better is it to support a few properly, than to distribute bounty so widely, that none can feel its benefit. We hope this principle may ever be acted upon in our Church Institutions, for we are sure that as it is the only just and wise rule, it will in the end prove the most efficient one. We need say no more, as the following Report will speak for itself:

REPORT.

The Committee of Finance of the Board of Trustees of the "Society for the Advancement of Christianity in Pennsylvania," respectfully report:

That the income of the Society for the present year, may be estimated as follows:

Contributions from Churches,	$2,200
Dividends in Permanent Fund,	800
Donations and Subscriptions,	600
Balance in the Treasury,	1,100
Total,	$4,700

There are at present sixteen Missionaries aided by the Society, at an annual expenditure of about $2,500

And beneficiaries at an annual allownnce of $200

Making $2,700

and leaving an estimated balance at the end of the year of $2,000.

Your Committee are of the opinion, that the funds of the Society will now justify an advance of the annual sums heretofore paid to the Missionaries, and they recommend that the "Committee of Missions," be authorized and directed to appropriate to each of the Missionaries of the Society, not less than two hundred dollar per annum, from the 1st of February next; except in such cases, as in their judgment, it may be inexpedient to grant so much.

Your Committee, offer tha following resolutions for the consideration of the Board of Trustees:

Resolved, That thirty-four hundred dollars be appropriated to the "Committee of Missions," for the payment of the Missionaries during the year, commencing February 1st, 1852, and three hundred dollars for gratuities among the Missionaries of the Society, in such cases as the Committee shall think it proper to grant them.

Resolved, That two hundred and fifty dollars be appropriated to the "Education Committee," for the use of beneficiaries. For the Committee,

January 12, 1852. James S. Newbold.

Married.

On Thursday, the 15th inst. at St. Luke's Church by the Rev. I. H. Tuttle, Mr. Mark C. Mirick, to Sarah Boruck, all of this city.

Died.

At Brooklyn, on Tuesday evening, 20th inst., George Mayhew, youngest son of John W. and Margaret E. Moore, aged 2½ years.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

The Second Annual meeting of the above society will be held at 59 Bond st., on Tuesday evening next, the 27th inst at 8 o'clock.

F. W. Welchman, Rec. Sec.

NOTICE.

A Meeting of the Clergy of Fairfield County will be held in the Parish of Christ Church, Stratford, on Tuesday and Wednesday, the 3d and 4th of February.

The first service will be on Tuesday at 2½ P. M.

W. White Bronson, Secretary.

Danbury, Jan. 17, 1852.–2t

ST. THOMAS' CHURCH.

REMOVAL.

The services of this congregation will be held on Sunday next, and until the completion of the church edifice, at the Chapel of the New York Theological Seminary, in University Place, between Waverly Place and Eigth st.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 14th inst.

Subscribers: Mrs Dr Cammann, 1; W Betts, 1; Wm Van Hook, 1; Rt Rev B T Onderdonk, D D, 2; (a donation 1 03); H J Brooks, 1; Mrs Boudinot, 2. Total 9 03.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'rand Agt.,

New York, Jan 21, 1852. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A M R, 5; A, 5; Medicus, 5; E O, 10; J D Wolfe, 50.

By Mrs Ward, Miss Thorn, a bundle of clothing.

By Stanford & Swords: L H H, 3; R, 10, being a part of 50 left for the poor; F, 10, ditto.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

Jan. 20, 1852.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 14th inst.

Subscribers at $5 each.
Mrs Dr Cammann, Mrs Wm A Spencer.

Subscribers at $2 each.
A B Sands, H E Pierrepont, W Betts, C H Roach, E F Sanderson, Wm Van Hook, M Wanzer, Rt Rev B T Onderdonk, D D, W Barnes, Sen, W Kemble, H J Brooks, Mrs Craig.

Total 34.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 21, 1852. 20 John street.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

Maine: Augusta, St Marks ch, Chi, 10 06; Bangor, St Johns, by Rev J P H, Chi, 14 52; Gardiner, Bp Burgess by Rev J P H, Chi, 20;—44 58.

Vesmont: Montpelier, Lad mis'y soc, for Greece, 10.

Massachusetts: Andover, Mrs H B Punchard, ed, Af, 20; Boston, Grace, 45 23; St Paul's, 311 42; Messiah, ed Chi, 20; Trinity, S S, 70 03, do, ed, Chi, 25,—95 03; H Cary, Jr, 1; A friend to For Miss, by Rev W Packard, 5; a lady, 1 50; Dedham, St Pauls, S S, Chi, 5; Waltham, ch, by Rev J P Hubbard, Chi, 80;—584 18.

Rhode Island: Pawtucket, St Peters, Young Ladies' Circle, ed Eliza Taft, Af, 20;—40.

Connecticut: Fairhaven, St James, 15 45; Fairfield, Triniiy, 36; Greenwich, Christ, half, 7; Guilford, Christ, half, 15; Hebron, St Peters, half, 5; Hartford, St Johns, Ephy coll, 55 47; New Haven, St Pauls, a memb, Af, 2, do, 2,—4; New London, St James, 38 25; Middletown, Christ, S S, Af, 10; Saybrook, Grace, 5;—191 17.

New York: Albany, ch Holy Innocents, 3; Astoria, St Georges, S S, ed J W Brown, Af, 20; Brooklyn, Ladies' mis'y circle, for fem orph asy, Af, 20, for ed, Chi, 25,—45; Brooklyn Heights, Grace, 75 61; New Brighton, Staten Island, Christ, a mem, ½, 5; Clifton, S I, St Johns, Mrs L, Af, 6; Cooperstown, T Keese, Esq, 5; Fishkill Landing, St Anna's, S S, ½yr's coll, mis'y box, Greece, 4; New York, Epiphany, 10 40; Calvary, fem sch, B, Chi, ½, Cavalla ch, Af, ½, 266 25; St Jude's, 7 90; St Marks, SS, ed, Mark, Af, 13 64; a family, ed Nicholas Fish, Chi, 25; A C C, 1; fam'y mite box, 21 38; Mrs Nic's Fish, 10; a student in Theology, 2; C L S, Af and Chi, 500; Mrs Moore, half, 50; Ascension, for Bp Payne, 6, from a youth, 50c,—6 50; Whitehall, St Pauls, 5; Ulster, Trinity, Af, 10, Gen 3 85, S S, 4 22,—18 07;—1100 75.

New Jersey: Belleville, B S, 1; Camden, S & H, Af, 4, Chi, 1,—5; Princeton, Trinity ch, by Rev J P H, 27 50;—33 50.

Pennsylvania: Bellefonte, St Johns, 14 03 and 9,—23 03; Philadelphia, mite for missions, ½ 5; St Marks, 70; St Judes, S S, fem orph Asy, Af, 10, A W, J W, W W, do, do, 3 57, a friend to Missions, do, do, 5,—18 57; Trinity, a lady, 5; Morgantown, St Thomas, 5 08; Washington, Trinity, S S, Af and Chi, 10; Yardleyville, St Andrews, for Tes[illegible]ments for Mr Rambo, Af, 5;—141 68.

Delaware: Newark, St Thomas, Af, 3 59.

Maryland: Arlington, ch, thro' Rev J P H, Chi, 9 50; Annapolis, St Anns, 40 09; Baltimore, St Lukes ch, 15; Charles Co, Nanjemmy, Rev R Prout, Xtmas ofg, 50; Fredericksburgh, All Saints, a few members, Af, Chi, Gr, 6; Georgetown, D C, St Johns ch, S S, Col'd, Af, 6; Great Choptank Parish, a mem, Af, 1; Washington, D C, Xtmas ofug, 4 children, Dr W P Johnston, Af, 20; Washington County, College of St James chap, Chi and Af, 40, Ephny coll, 10,—50;—197 59.

North Carolina: Elizabeth City, Christ, Af, 10; Greensboro, a lady, fem orph asy, Af, 8;—18.

South Carolina: Abbeville, Trinity ch, a mem, Chi, 5; Charleston, Mon mis'y lec, 1 28; St Michaels, 26 83;—33 11.

Georgia: Augusta, St Pauls, Af, 50; Columbus, Trinity, Af, 129 30, SS, do, 7 70, juv mis'y soc, fem sch, Af, 13,—168; Macon, Christ, a fam'y, ed Af, 5 50;—223 50.

Florida: Tallahassee, a friend for Chi 2; J H Randolph M D, 10;—12.

Alabama: Mobile, Christ, Af 126 50.

Louisiana: New Orleans, ch of Annunciation, Af 50; St Pauls, Af 155;—205.

Ohio: Cincinnati, Christ, 35 72, do S S, 22 28, Chi,—58; St Pauls, Af 27, S S, 16 75,—43 75; Mansfield, Grace, Af 5; Portsmouth, All Saints, 10; Steubenville, St Pauls, a mem, ed Kung Sung, Chi 25; Zanesville, F, 1;—142 75.

Indiana: Miscellaneous, a churchman, thro' Editor of Benner of the Cross, 10.

Total, 3,117 90.

Total June 15, 1851, to January 15, 1852, $14,738 94.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Jan 15, 1852. No. 86 William-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of Jan. 6, the following contributions, viz:

J Noble Esq, 10; Ascension, GreenPoint, Rev T Clark, 3; St Marks ch, Williamsburgh, Rev S M Haskins, 9; St Johns, Monticello, Rev E K Fowler, 5; ch of Holy Innocents, Albany, Rev S Reed, 2; total 29.

C. N. S. ROWLAND, Treasurer,
Jan. 20, 1852. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Jan. 6, the following contributions, viz.:

St Georges, Newburgh, Rev Dr Brown, 21 35; St Pauls, Morrisania, Rev Mr Galliaudet, 13; St Annas, Fishkill Landing, Rev Dr Robertson, 20; St Thomas, Mamaroneck Rev J M Ward, 11; Grace, N Y, Rev Dr Taylor, 300; total 365 35.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 20, 1852. 55 Water-st.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

St Peters, Albany, N Y, 35; N J C, 15; thanksgiving ofg, member of Christ, Po'keepsie, N Y, 10; Christ, do, 5; ch of Holy Innocents, Albany, 16.

JAMES LLOYD BRECK,
St. Paul, Minn., Dec 27. For the Minn. Mission.

ST. JOHN'S CHURCH, WILLIAMSBURGH, L. I.

The subscriber gratefully acknowledges the receipt of the following donation to aid in the erection of his little free chapel.

T P Cummings Esq, 5.

Further donations for the same object will be thankfully received. They may be left with Mr. Dana, Agent S. S. Union, No. 20 John St. or sent to my address, No. 5 Lewis Place, Williamsburgh.

B. F. TAYLOR,
Jan. 20, 1852. Missionary.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

By S & S, F, 10, being part of 50 left for the poor.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Jan. 19, 1852. 308 Broome St.

THE POOR.

St. Simon's German Free Church.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

A, 5; C, 2; By S & S, F, 10, being a part of 50, left for the poor.

He would most earnestly solicit the assistance of the benevolent, in behalf of the poor of his parish.

The large sphere of his missionary labors, brings him daily in contact with the most distressing cases of affliction and destitution, never has he known a period when cases of sickness were more numerous, nor distress for want of employment more general.

These facts, he humbly trusts, are sufficient to induce those who have hitherto entrusted him with the means of relieving many cases of distress, to again stretch forth a helping hand; and also to move others, blest with the means, to kindly remember the destitute stranger at this inclement season.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with

THOMAS COOK.
276 Houston St.

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5. Carlyle's Life of Sterling, *Eclectic Rev.*
6. Old Moses, *Meth. Ptot.*
7. Admiral Napier and Lord John Russell, *Times.*
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All the newest publications in Theological and Miscellaneous literature received as soon as issued, Rare Foreign and American Theology.

STANFORD & SWORDS,
Church Publishing House
137 Broadway.

Poetry.

For the Churchman.

The Old Year.

Old Year! in many a worthier lay,
  Thy dirge, the tuneful lyre may tell,
Yet will I humbly here essay,
  To toll, alas! thy passing bell.

Old Year! within thy bounds, I've passed
  Full many a happy, joyous, day
Would that thy reign might longer last,
  Nor Time, relentless, cut thy stay.

Yet thou hast fled, and oh, now soon,
  Thy memories too will pass away,
Like some bright dream, a precious boon,
  That fades before returning day.

For Time is but a rippling wave,
  Upon the shores of Life's vast sea,
Nor can our mightiest efforts stay
  Its course toward Eternity.

The churchyard, by yon house of prayer,
  Familiar to my view,
Has many a grave that was not there,
  When thou, Old Year, wert new.

And many friends who welcomed thee,
  With sounds of joy and mirth,
Now sleep beneath some spreading tree,
  Never to wake on earth;

Till the last trumpets dreadful call,
  Rouse from their dreamless rest,
And gathered worlds, with trembling fall,
  Before the high behest.

Oh, awful thought, for the New Year!
  And may it with you dwell,
When thou art old, shall I be here
  To sound thy dying knell!

Grant, gracious Lord, that so I may,
  Improve the space that 's given,
That from this present New Year's day,
  My name be writ in Heaven.

Burlington, N. J., New Year's Eve. A. M. H.

Selected Matter.

The P. E. Tract Society.

Forty-Second Annual Report of the Board of Trustees.

The Trustees of the Protestant Episcopal Tract Society, in pursuance of their duty, respectfully make the following report of their proceedings for the *Forty-second* year of the Society's existence.

They are compelled at the outset, to lament the limited amount of means placed at their disposal, and the too general apathy exhibited in promoting the objects of the Institution, with whose interests they are charged. While the Church in this Diocese has greatly increased both in the number of Clergy and of parishes; while large additions are yearly made to its fold, embracing the rich as well as the poor, and it is thus continually enlarging its resources and other means of usefulness, and consequently its aggressive power also, the efforts it makes are by no means commensurate with them. The Missionary operations of the Diocese are feebly supported: a Society formed for the distribution of the Holy Scriptures and its best commentary the Book of Common Prayer, is grievously neglected: and our own society presenting a valuable auxiliary in the diffusion of sound principles and of "the Faith once delivered to the Saints" is left to struggle with cold indifference by the great mass of Churchmen in the Diocese. Assuredly these things ought not so to be.

We proceed to the statement of what has actually been done.

The number of pages *distributed* this year has been	1,234,072
Sales,	489,138
Making a total of	1,723,210
The Receipts from city parishes this year	$288 70
" country parishes,	193 41
In all	482 11
from Donations	94 14
" Subscriptions	186 50
" Sales	1134 63
Making a total of	$1897 65

We are sorry to observe that as compared with last year, the receipts from city parishes show a falling off of $5 58 and from country parishes of $127 98. The donations have improved by $12 29; the subscriptions are greater by 50cts., and the sales have been larger by $253 05. In consequence chiefly of this last item the receipts have exceeded those of the preceding year by $142 48.

We are happy to add, that $120 have been received from new Life Members.

The disposable fund has been overdrawn $922-63 being a diminution of about $194 from the debt of last year, but leaving the affairs of the society in a state both discouraging and discreditable. It being impossible under these circumstances to enlarge their sphere of action, the Trustees have been compelled to proceed frugally and cautiously. The number of pages dissributed gratuitously is less by nearly 245,000 than it was in 1850; and the number sold is less by 101, 762. They have been enabled to publish the following new tracts:

No. 206, Mr. Sharpley, or a tale of the Overthrifty, 12 pages.
" 207, Mary Fisher, or the Right Use of Trouble, 12 pages.
" 208, The Sailor's Voyage, 10 pages.

If on this brief summary the operations of the Board appear limited and feeble in comparison with the necessities of the Church, they freely confess it. Were the action of the society confined to the State, or even the Diocese, of New York alone, the above aggregate would be unworthy of a Church so numerous and wealthy as that within its limits. But this society though *local* in name, is not so in its sphere of action. By the appendix, No. 5, showing the places of distribution, it will be seen that almost all the Dioceses of our Union, that California and Oregon, that the distant territories of the North West and Canada, that the army and the navy, that Floating Chapels and Hospitals and Asylums abroad as well as at home, have been largely favored with the publications of this Institution. True in many instances the Donations have been scant and few in comparison with the demands and necessities of the recipients. Other claims equally urgent and powerful have been refused, or, at least, postponed, because of sheer inability to meet them. And while the Trustees are waiting to fulfil past promises, the cry is "still they come;" emigration presses onward; the population increases in a wondrous ratio; the wilderness is reclaimed and cultivated. The blessings of the Church are craved by those whose earliest associations are blended with "her sweet communion, solemn vows, her hymns of love and praise." They delight to study her system, polity, and ritual, and to use the means for rightly understanding them, furnished by the excellent tracts hence published. Others distracted by the contending claims of various sects would gladly enter the peaceful refuge of the city of God, if they were but duly instructed in her truly evangelical system, her Catholic usages, and her Apostolic ministry.—There are tracts on our shelves which afford the most ample instruction on all these points, and which should be supplied copiously to every diocese and every parish in our land.

There is the more need of this, because of the efforts that are industriously made to substitute a vague and comprehensive scheme of religious doctrine for the broad and definite system of faith and practice instituted by Christ and His apostles, sedulously held and enforced by the Catholic Church in its purest and best ages, and preserved unimpaired in substance even in times subsequent though marred and encumbered by unwarrantable additions and superstitions. "The Gospel in the Church" is our motto in practice, and we endeavor to teach faithfully "the whole counsel of God." That the society is assailed and censured for this strictness is, in the minds of the Trustees, a cheering testimony of fidelity. It shows that great truths, unwelcome to the prevalent sectarianism of the day, are fearlessly and prominently taught in the pages of our publications. And if we examine the history of our parent church we find that these same truths have always been made the ground of objection and cavil by those who oppose the Prayer Book as it was established at the Reformation, for containing too many of "the rags of Popery." They could not endure the deep doctrine it taught on the ministry and the sacraments. And these offices have the more weight because they were derived from formularies, far more ancient than they, and embody the language and sentiments of the whole Primitive Church.

It is much to be lamented that any Clergyman of the Church, should desert these ancient standards of truth and unite themselves with their assailants. And it is still more deplorable that they should actively endeavor to circulate their defects and errors under the specious titles of "evangelical knowledge." These efforts are made with a perseverance and a liberality worthy of a better cause. Surely Churchmen should throw off their lethargy, and exhibit an adequate appreciation of the blessings and privileges bestowed upon them. Appeals to this end have been so powerfully and affectionately urged in former reports, that the Board do not feel inclined to repeat them here. They would earnestly pray those, to whom this report may come, to ponder the facts and the principles it contains, and then determine if the Trustees are still to lament a shameful apathy—an empty treasury—feeble exertions in a noble cause, and unanswered cries for help from those who are famishing for the bread of life, and the knowledge of Divine Truth.

All of which is respectfully submitted.

A Novel Tour.

A correspondent of the Traveller gives the following account of his exploration of a salt mine in Bavaria:—

Just back from the village of Hallein, and three-quarters of an hour's walk to the top, is a hill called Durrenberg, 1200 feet in height, which is almost a hill of salt. Here are salt mines which have been worked at least 600 years, and the miners would have us believe, were even known and worked by the Romans 2000 years ago. Be that as it may, there are galleries and excavations to such an extent that it would take *two weeks* to explore them. This mine is verv much visited, on account of the novelty and ease of descent, and because visitors are not obliged to ascend again to the open air, the outlet being at the foot of the mountain. We first obtained a permit from the superintendent, and then climbed up to the miner's house on the summit. The workmen had just been taking their nooning, and as we were sitting in the office, they all came in and stood up around the room to answer to roll-call, and then to take part in a long prayer, principally to the Virgin Mary, which the officer repeated.

There was something solemn in these exercises. Here were all the miners engaged in devotional exercises, previous to returning to their afternoon labors, thus keeping fresh in mind the constant danger of their employment. They never knew but that at any moment the galleries might fall in and thus take them suddenly from life. The services over, we were provided with a mining dress, a pair of overhauls, a coat, a stout cap, and a buckskin glove for the right hand, and a lamp for the left, including a thick leather apron, fastened on behind. Ladies assume the same costume, and cut the most comical figure. Bloomerites are not required to make any change, as the fastening on of the leather apron completes their costume. All arrangements being completed, we started upon the exploration. We walked at first 3000 feet through a gallery which was walled up a greater part of the distance; then came to our first inclined plane, which was about 130 feet long. Two smooth poles, inclining at an angle of 45 degrees, are placed side by side, about a foot apart. You sit down on your leather apron with your feet across these poles, seize a rope at the side, which serves as a balustrade, and by slackening your hold, so as to allow it to slip through your gloved hand, away you go like a shot, or as slow as you choose, until you fetch up at the bottom. The sensation of finding yourself descending into a dark abyss, without being able to see its bottom, and by this novel mode of locomotion, may be set down as decidedly *peculiar*. We walked through a second gallery 900 feet, and then came another slide; and thus it alternated—a long walk and then a slide. Far down into the bowels of the mountain is an artificial lake, which we crossed in a ferry-boat, and which was illuminated on all sides for our benefit. These artificial lakes are filled with fresh water, and the rock salt and earth of the mines are dissolved in them until the water contains a sufficient per centage of salt, when it is conducted off in logs to the valley, and evaporated. At the bottom of all the descents we were to make, we came to an adit level about a mile in length, and perfectly straight. Here a wooden horse, with two men fore and aft to propel it, stands ready for us to mount. We went at first a little slow, until we reached a point from which we could see the opening. The first appearance of light at this great distance is precisely like a brilliant star. And now the runners attached to our horse put on extra speed, and away we fairly flew through the narrow passage. This fearful speed through a space barely large enough to admit of your passing without touching top or sides, was enough to occasion very decided feelings of *all-overishness* in a novitiate. It did not last long; the mile was run in a remarkably short space of time, and we shot out of the cavern into the dazzling light, opening and shutting our eyes like so many owls, and looking more laughable than ever in our singular costume.—We explored in all only about 18,000 feet of the mine.

FORMAL DEPOSITION OF ST. PATRICK AS THE PATRON SAINT OF IRELAND.—Dr. Paul Cullen, who styles himself, despite the Ecclesiastical Titles Bill, "Primate of all Ireland," has just published a pastoral, in which he announces that the Synod of Thurles, with a marvellous forgetfulness of the time-honored claims of St. Patrick, have agreed that the blessed Virgin is in future to be the patron saint of Ireland.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE, 279 Pearl st., N.Y.
July 26-6m

What is Romanism? The supply of the entire work, a popular compilation, by the late Rev. J. Endell Tyler, from his larger works on the Romish controversies, is unexpectedly exhausted. Means have been taken to obtain more as soon as possible. In the meantime, the conclusion of the work, (Nos. XVII to XXVI inclusive) can be obtained separately bound to complete the work to those who have only the first sixteen numbers. Price 31 cts, at No. 20 John St, N. Y., up stairs.
Jan. 17, 1852—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

For sale by DOREMUS & NIXON, No. 39 Nassau Street. Opposite Post Office.
Jan 3, 1852—6m

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY, 49 John st., corner Dutch.
July 26-tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, L. I

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.
June 28, 1851.-tf.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	[illegible]	Machinists	
Physicians		Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor. No. 120 Bleeker st. cor Wooster st.
March 30, 1850-tf

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

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Oct. 4, 1851.—tf

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